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THE MAKE-UP OF MAN.

BODY, SOUL, SPIRIT.

Because truths, principles and laws are old, is a study of them any less desirable? I never tire, especially when in foreign countries, of rummaging through libraries and old book stores. Would one dispense with moon and stars, those golden alphabets of Heaven, because they are old? Would one part with the tea-service of their venerable grandparents; would one spit upon the ruins of an old castle that protected virtue and infancy in feudal times? Who would sneer at the old home-roof that sheltered so many souvenirs, pictures, photographs and precious keepsakes, aiding one to temporarily re-live the past by-gone days, to re-chat with old friends, resume journeyings in distant lands, and revive the deep, deep hallowing impressions they made upon you? The young American lad, wild, mad for the new, may despise the mother that lived before him; half forgetful of her, he may call her old; but he should remember that he could not very well have existed without her. I admire the past because it is the father of the present. The sun that shone upon the old pyramids, and hardened the cuneiform characters and correspondence that filled the libraries of Babylon, is quite satisfying to me today.

There are "lost arts," as the eloquent Phillips well said. And further, there are no new truths. It is only our conception of them that is new, and true to us. Emerson, an admirer of the past, was a model of modesty. The Bible, a treasure-house of things good, bad and indifferent, is a revelation and a preservation of ancient literature. No reasoner would any more think of swallowing the Bible whole, than of swallowing wheat heads with the beards, or chestnut burs. And yet, the chaff tells of the kernel, and the prickly burr of meaty sustenance within.

Having given considerable study to Biblical and psychic subjects, and to the sacred books of the Hindus, Buddhists, Parsees and Janists, as well as the Old and the New Testament, I have come to consider man, as did Plato and Paul, as a trinity in unity—the natural, or physical body, the psychical or soul body, and the spirit.

The words "soul" and "spirit" are not synonymous. They should never be confounded.

Dictionaries are at fault here. These do not make meanings, they simply report them. Definitions, and the mis-use of words cause great confusion of thought.

The Old Testament scriptures have two different words representing different things, namely, *ruach* meaning "spirit," and *nephesh* meaning "soul" and these words, if memory serves me, are never confounded in all the 39 Biblical books. The New Testament has two distinct words representing similar or the same thing, namely, *pneuma* meaning "spirit," namely, *pneuma* meaning "spirit," as does *ruach*; *psuche* meaning "soul" as does *nephesh*; and these are not confounded in all the 27 New Testament books. The apostle says the word of God is "sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit." This is surely a clear-cut distinction between soul and spirit. The old scriptures say, "The soul that sinneth, it shall die," but the Bible nowhere says that the conscious spirit shall die. It cannot, because its immortality is a potentialized portion of God's infinite immortality. It is true that God only "hath (original) immortality." Men's is derived from God; for in Him "we live, and move and have our being."

Possibly, probably, my knowledge of Greek and Hebrew is quite rusty and yet I venture to say that in our version of the ancient scriptures there are few words translated "spirit": *ruach*, *neshamah*, *pneuma* and *phantasma*. The last two words occur in the New Testament, and also in the

period of the most noted Non-Platonian writers. *Neshamah*, though found 24 times in the Hebrew scriptures, is rendered "spirit" but twice. Its usual meaning is "breath," or "breath of life."

When the disciples saw Jesus walking upon the sea, they said, "It is a spirit (phantasma)". In this phrase they expressed the common belief in those times in spirit, and the presence of the spirits of the so-called dead. Says Renan: "The group that pressed around him upon the banks of the lake of Tiberias believed in spectres and spirits. Great spiritual manifestations were frequent. All believed themselves to be inspired in different ways; some were prophets, others teachers."

His apostles, disciples and multiplying believers were endowed with such mighty spiritual gifts that they wrought wonderful works in the face of agnostic Sadduceism and sacerdotal Phariseism. The sick were healed, the deaf heard. Denial of these miracles, otherwise spiritual manifestations, was sheerest madness. The cry of Beelzebub, necromancy, and of magic was of no avail. "Judge ye of yourselves," were the fervid words of Christ.

In I Kings, xxii: 21, 22, it is said that there "came forth a spirit (*ruach*), and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth and I will be a lying spirit (*ruach*) in the mouths of all the prophets."

In this passage "spirit" does not mean "breath" or "wind" but a conscious, walking, talking, developed spirit, sometimes termed demon. Jesus always addressed demons as spirits, and never as souls. It is said in Numbers xvi: 22, that, "they fell upon their faces and said, O God, the God of the spirits (*ruach*) of all flesh!"

In Job xxxiii: 8, we read that "there is a spirit (not 'wind' nor the 'breath of life,' but a spirit—*ruach*) in man, and the inspiration of the Almighty giveth him understanding." Surely, God gives to neither "wind," nor the "breath of life," understanding or rational reasoning powers.

Job xii: 10, shows how persistently the distinction is kept up by the more highly inspired Biblical writers between "soul" and "spirit." The above-referred-to passage reads thus: "In whose hand is the soul (*nephesh*) of every animal, and the spirit (*ruach*) of all flesh that is human." This shows conclusively that the spirit that animates human bodies is something more than "breath," or the soul-life of animals.

Pneuma ho Theos, (John iv: 24.) spirit is God. The angels are the "ministering spirits" of God. Men are made in the image of God, and hence are spiritual beings. "It is the spirit that quickeneth," the flesh profiteth nothing. "It is sown a natural body." The apostolic writers classified men as dominated by the body, by the soul, by the spirit and this analysis into the somatic, the psychic and the pneumatic, is well maintained. Hence, Paul says, "To be carnally (somatically) minded is death; but to be spiritually (pneumatically) minded is life and peace." See further Eccl. xii: 7, "Then shall dust return to the earth, as it was, and the spirit return to God who gave it." In accordance with this teaching, Jesus cried out, "Father, into thy hands I commend my spirit." He did not commend his soul to the Father. God is not, in the highest sense of the word, the father of bodies or souls. But He is called the "God of the spirit of all flesh." And so when the first martyr, Stephen, fell beneath the stones of murderers, his cry was, "Lord Jesus, receive my spirit." (Acts vii: 59). And then, mangled and bruised, the body of Stephen fell asleep, while his soul-body was with his spirit—his immortal spirit—ascended to heaven to join the "spirits of just men made perfect."

J. M. PEEBLES.
Battle Creek, Mich.

THE SUNFLOWER, \$1.00 a year.

An Old Favorite

THE COURTIN'

By James Russell Lowell



OD makes such nights, all white an' still
Fur 'a you can look or listen,
Moonshine an' snow on field an' hill,
All silence an' all glisten.

Zekle crep up quite unbeknown
An' peeked in thru' the winder,
An' there sot Hudly all alone,
'Tth no one nigh to hender.

A fireplace filled the room's one side
With half a cord o' wood in—
There warn't no stoves (tell comfort
died)

To take ye to a puddin'.

The wa'nut logs shot sparkles out
Towards the potstie, bless her!
An' leetle flames danced all about
The chiny on the dresser.

Agin the chimbley crook-necks hung,
An' in amongst 'em rusted
The ole queen's arm that Gran'ther
Young

Fetched back from Concord busted.

The very room, coz she was in,
Seemed warm from floor to cellin'
An' she looked full ez rosy agin
Ex the apples she was peelin'.

'Twas kin' o' kingdom-come to look
"On sech a blessed crotur,
A dogrose blushin' to a brook
Ain't modest nor sweeter.

He was six foot o' man, A I,
Clean grit an' human natur;
None couldn't quicker pitch a ton
Nor drow a furrer straighter.

He'd sparked it with full twenty gals,
Hed squaked 'em, danced 'em, druv
'em.

Fust this one, an' then that, by
spells—
All is, he couldn't fuv 'em.

But long o' her his veins 'ould run
All crinkly like curled maple.
The side she breshed full o' sun
Ex a south slope in April.

She thought no 'vice hed sech a swing
Ex him in the choir;
My! when he made Ole Hundred ring,
She knowed the Lord was nigher.

An' she'd blush scarlet right in prayer,
When her new meetin' bunnet
Felt somehow thru' its crown a pair
O' blue eyes sot upon it.

Thet night, I tell ye, she looked some!
She seemed to 've got a new soul,
For she felt sartin-sure he'd come,
Down to her very shoe-sole.

Clairaudience.

Once you develop the Clairaudient faculty to hear you will receive telepathically messages from the spirit friends just as clear as if you were listening to the voice of a friend on the mortal side of life. It is just as possible that the mind can receive and transmit messages on the etherial plane as it is in the system of wireless telegraphy. At any rate this proves the existence of the etherial world. After such wonderful discoveries have been made who could doubt for an instant the existence of a spiritual world and immortality of the soul. On this same principle we receive messages from the other side of life.

I will give you a method of my own discovery. When I began to study Spiritualism and going into the science systematically I began to study the laws of Psychic Phenomena and the various stages and conditions of the Psychic.

This study revealed the full meaning of the condition as being a Metaphysical functioning of the Psychic faculties through the five special senses of scent, taste, touch, sight and hearing but I will deal with only one in this article—that of hearing.

When perceiving the deepest meaning of my study I oftentimes entered a state of perfect concentration when reading a book. In this condition my body became very passive while my mind was very steady and concentrated. I read page after page in this condition while the remarkable fact of it is I was hearing the voice of my mind as it were, almost as if I were reading aloud. In this extreme silence sounds would rise and fall and the tones of the sound would change in personality and the voice of my soul was so plain to my natural sense of hearing as if I were listening to a polished orator. I was first lead to make the discovery when reading to myself to notice how a mental sound a voice as though

reading aloud would arise in my mind. The development was slight at first but in the course of a few months became very audible.

Any one who reads interesting books along New Thought lines, Psychic Science and Spiritualism and becoming as deeply interested as I did will have their spiritual hearing awakened to them and will be delighted to note ever afterwards that the voice will speak to them and will bring messages from dear ones in the spirit land. Remember the conditions of development when reading.

FIRST, have an intense interest in the article you are reading.

SECOND, the perfect and study concentration of the mind.

THIRD, the extreme passiveness of the body which will follow these conditions.

FOURTH, "The Silence" and the hearing of the voice of the soul.

Observe these conditions and success is assured. To enter the "Silence" I found that when I went down into a deep well of about 100 feet that there was found a shrine of silence that allowed the voice of the soul to become audible so that it was unpleasant to remain. It was not a silence but a great commotion of sounds from the etherial plain. Closing yourself securely in a tight closet you will notice much of the same condition.

PROF. R. E. DUTTON.
Lincoln, Neb.

Happiness fall to our share in separate detached bits; and those of us who are wise content ourselves with those broken fragments.

It is not the mere station of life that stamps the value on us, but the manner in which we act our part.—Schiller.

He who fears being conquered is sure of defeat.

MODERN SPIRITUALISM.

The Great Work of Spiritualism—The New York State Association.

Dear Fellow Workers:—

There is a feeling among many who are active in the work, that Modern Spiritualism as a movement, has reached a critical stage in its development; and that for the larger fulfillment of its mission, and the fuller realization of its promises to this age and generation, we must study the needs of the hour, and search out and learn to apply more effectual methods.

We need not only more effectual methods in carrying these important truths to the people, but we also need a system whereby those whom we do reach and interest in this work, may be marshalled into the ranks, and the energies and efforts of all be properly directed in an orderly, intelligent manner. Concert of action and conservation of forces is the crying need of the hour.

The early workers were conscientious, earnest, and persevering men and women, who cultivated, encouraged and developed mediumship, and demonstrated to a skeptical world, that disembodied spirits could and did communicate with mortals of earth.

The pioneers met with strenuous opposition, but battled bravely, until conservative science has been compelled to pause and investigate, and the influence of our movement on the world's religious thought, in modifying creeds and dissolving errors, is apparent in a marked degree while large numbers of people in all walks of life have learned that the so-called dead do live in a spiritual realm.

The marvels of mediumship were so striking as to command the attention of the world, and have convinced multitudes of this truth; and all of this has been accomplished with comparatively little effort toward, or support of, concerted, organized effort. But while people have, in this way, become convinced, there has been no cohesive power in the movement to hold them together, and our forces have scattered, with large numbers of our people drifting into and supporting other religious movements that were organized, and who accepted much of our philosophy but belittled and endeavor to suppress mediumship.

These are some of the conditions that are thought by some to indicate an approaching crisis. These are some of the things that indicate that we are nearing the parting of the ways, and must needs avail our movement is to live and grow.

The work of demolition as related to established error may now be well left in the hands of higher criticism; while we devote our time and energies to the work of building up and strengthening our Cause. And since organization is the most effective instrument modern organization has discovered, for directing the efforts of any considerable number of people in different localities, Spiritualists cannot longer afford to neglect this means of facilitating their work. It would seem that this would be apparent to every loyal Spiritualist, and inspire them to join in rounding out and perfecting the Spiritualist organizations, in order that the movement may go forward and become the power for good which clearly lies within the realm of possibilities.

The world is longing for a universal religion, but such a religion must maintain the open doorway between the world spiritual and the world physical, making mediumship one of its chief corner stones, thus securing to the world constant access to the fountains of inspiration. And in as much as recognized mediumship is a distinct characteristic of Spiritualism, and of no other religion in this country, we, as Spiritualists, are the natural guardians of these gifts, and this power, and should sacredly protect and maintain mediumship in its integrity and purity, as our offering to be laid on the altar of the world's universal religion,

when the people are ready for its coming.

Spiritualists well know of the misery and unhappiness that has in past ages been forced upon the world, through attempts to suppress mediumship. Human progress has been greatly impeded, and civilization turned backward, through selfishness and bigotry that could silence the voice of the spirit world with the rack and the thumbscrew. And when we today witness a position on the part of other religious movements to discourage mediumship, and close the avenue of spirit communion (not so much by torture of flesh, as by methods incident to this day and age) we may well have misgivings as to the future of our movement, and the maintenance of the open doorway, with its attendant blessings to the children of earth unless our people can be aroused to the needs of the hour, and induced to pull together in the concerted, well-directed effort.

The great need is an organization of which every Spiritualist is a part.

If every Spiritualist in New York State would enter into the spirit of the work, the officers of the State Association are striving to accomplish, gratifying results would surely follow. We desire to see perfected the State organization, with every worthy Spiritualist in the State a part of it, giving it his or her spiritual-moral and financial aid, thus unifying and focalizing our efforts, so as to accomplish the largest possible results with the forces available.

Our State Association is a branch of the National Spiritualist Association, and is supported by local auxiliary societies and by direct individual memberships. Every Spiritualist who is a member of a local auxiliary to, or who is a direct individual member of the State Association, is a part of the organization and entitled to representation in both the State and National Conventions, and thus becomes a factor in shaping the movement throughout the State and the Nation. Our weakness lies in the fact that thousands of Spiritualists have not as yet interested themselves in our organized efforts, perhaps more because of not understanding the need thereof than for any other cause. A wheel is neither complete nor strong with some of its spokes missing. Our Spiritualist Association needs the missing spokes in its wheels.

Our associate officers on the State Board are every one of them conscientious workers in their official capacity, without money and without price. We are your servants, prompted to action by our love for humanity, and we plead for your cooperation, in order that success may crown our efforts, and larger and grander and nobler results follow.

The harvest is ripe and the laborers are few, and we need reinforcements. There is much to be done, and much that we could do, with the hearty cooperation of all the Spiritualists of the State.

We believe there should be held a series of mass meetings in the larger cities and towns, with the ablest talent available as speakers and mediums, to arouse interest and open the way for establishing and building up societies whenever and wherever conditions favor it.

We want noble, high-minded men and women who are especially gifted and adapted to this phase of work, to carry Spiritualism into every town and hamlet throughout the State, so that all may know of, and profit by these grand truths.

We want these missionaries to visit and strengthen (financially as well as otherwise) weak, struggling societies, and make them strong. We want them to go in love and sympathy, extending the hand of fellowship, speaking words of encouragement and advice to the local workers over our State.

We would cultivate in the hearts of the people that keen sense of justice, which will curb and temper the pervading unbridled spirit of commercialism, and would place human hearts above dollars and cents in the

Continued on Last Page.

To Be Held March 11, 12, 13 and 14, 1903.

The New York State Association of Spiritualists will hold a grand Mass Convention in Brooklyn, N. Y., March 11, 12, 13, and 14, 1903, at Crosby Hall, 432 Classon ave., near Quincy street. There will be three sessions daily morning, afternoon and evening. Good music, fine speaking, and spirit messages.

A full program will be published later. A large attendance and a delightful time is anticipated.

HERBERT L. WHITNEY, Sec.
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The February number of *The Arena* opens with a timely paper by Edwin Maxey, LL. D., of Columbia University, one of the special contributors, on "The Attack on Venezuela." Prof. Frank Parsons, Ph. D., presents some startling facts and figures in an article on "Public Ownership." Horace Mann, M. S., discusses "The Labor Problem," and the Rev. Adolph Roeder has a most suggestive essay proposing a "School of Civics." Frank Emory Lyon, Ph. D., considers "Psychology and Crime," and Col. Wm. Hewstreet writes interestingly on "Agrarian Revival." Clara Bewick Colby has a most appreciative paper on the late Elizabeth Cady Stanton, which is followed by a sprightly description of "The Woman of the Period," from the pen of Marie Merrick. There are many other timely articles by prominent writers. Editor McLean announces a paper by Justice Walter Clark, among other interesting features, for the March number. (25 cents a copy, or \$2.50 a year. The Alliance Pub. Co., Fifth Ave., New York.)

Wilt thou draw near the nature of the gods?
Draw near them then in being merciful;
Sweet mercy is nobility's true badge.

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Read this valuable article on the discoveries of Prof. Hilprecht. They are valuable, and if you want to keep abreast of the times you should know of them.

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are said to have agreed to accompany him to New York."

Dowie has been more successful than any of those who have gone out in the field of fanaticism, but there have been others. Cyrus Teed has also formed a sort of headquarters for deity on earth and claims to have proof that he is the Cyrus spoken of by Isaiah. He also gained many dupes, but his power made a mistake when it commenced to prophesy. One of these was that Chicago was to sink beneath the waves about in 1880 and as it did not and there was not even a hard storm, it took something from his divine prestige.

When will people see that God or Nature, the all powerful creator of this universe, does not stoop to the petty devices of men to gather in money, but manifests Him- or Itself in the mighty forces around us? Then, and not till then, will the people be freed from such things. As it is stated that "there is a sucker born every minute," the prospect hardly looks promising.

GERMANY AND THE JESUITS.

In 1872, Germany, on account of the actions of the Jesuitical leaders, was forced as a matter of self protection to banish them and their order from the Empire. Since that time they have been trying steadily to gain a foothold and thus secure their reinstatement—or at least to have the ban removed so that they might again have a standing in the nation. This move has been unsuccessful up to the present time, but at a recent session the government has decided to re-admit them to the Empire, but so far as stated, there is no power or favors showed to them.

It now remains to be seen what the Reichstag will do with the question when it is submitted to them for approval.

We are disposed to be tolerant towards all and we do not approve of making any one class of religionists or religious organization a target for the guns of all to be turned on, but we do not think that the German government showed much better generalship in the move to rehabilitate the Jesuits than it did in its attack on a little fourth class nation like Venezuela. If it had been Uncle Sam, Johnny Bull or even the naturally detestable (to the German) French nation, the move would have hardly been made. It looks a great deal like "kissing the Pope's great toe" to see the great German Empire or its principal officers trying to re-admit that which has proven detrimental to all countries where it has been allowed to flourish.

Its deleterious effects can be seen in this country where the giant hand of Jesuitism is ready to clutch at every liberalism that is suggested, and we see that many of our leading church people are advocating joining hands with them in an effort to secularize our schools.

The church has even gone so far as to discuss with them the project of having a universal religion. Of a certainty they agreed to it. Why should they not? there is but one religion now—the Catholic, if you will agree to one religion, it can only be the true and only religion of Catholicism. "The Pope is the viceregent of God. All nations shall kiss his feet."

We do not approve of any class of legislation that will for one moment in any way, shape or manner, tend to bring about closer relations between church and state. They have nothing in common. The state is a symbol of liberty and progression while religion—no difference what kind—stands for ignorance, superstition and bigotry. Liberty's tree can not flourish in the same place in which a religious tree would have acres of room to extend its branches as it would feel cramped so much that it would not flourish.

We have no use for religious armed bodies. They are out of place in a government like ours and like Germany ought to have. It again matters not whether those bodies are Jesuits, Catholic Knights of America, or some protestant order, if any are to bear arms in this nation, it should be insisted upon that it be under the banner of our Union—the "Bonnie Blue Flag" The Stars and Stripes, while the uniforms should be only those approved by the head of our army.

If Germany wants to open her doors to an armed body of religionists, and a secret order that is continually planning to undermine it, is her affair. But citizens of this country do not want to sleep away in fancied security thinking that they will be safe. They should be continually on guard and they will find that the sinuous folds of the serpent can be seen around the capitol at Washington as well as in all of our legislative halls and sooner or later we must catch him and break off his poison fangs or we too will be bitten.

The one redeeming feature of the German act is that chapters are still barred. But that will be like some of our license laws—or rather no-license laws: They may not sell liquor, but china eggs are cheap and

topers can take to "sucking eggs"—for a china egg will hold a pretty good sized drink.

Let us quote the burning words of one in days past. "Eternal vigilance is the price of Liberty."

WIRELESS TELEGRAPHY.

For the past two years the world has been hearing about wireless telegraphy and the people have believed and disbelieved until it is hardly to be wondered at that the last report that communication has been established across the Atlantic should be taken a little carefully. On the other hand, is it any more wonderful in the present stage of mechanical wonders than it was for the stage coach to be replaced by the tram-car and that by the Twentieth Century Flier? Is it any more marvelous than the ideas propagated by Prof. Morse. To state the fact, it was not received with as much sarcasm as was the initial efforts of Prof. Morse.

Think what a wonderful thing it is! Here we project a series of electrical vibrations, representing stored energy, upon the atmosphere and it is gathered up somewhere and is re-transformed into electrical energy and thus it is placed in a condition to be read by those who are experienced in that line of work.

Between the two stations, one on each side of the Atlantic, there is a hill over one hundred miles high! How does this energy travel? Does it go through, over, under or around it? What is this mighty force that it is so potent? Are we not getting to a point where we can quote of man as an ancient writer quoted of his God? "He spake and it was so; He commanded and it stood fast."

But in the light of this new dispensation we are likely to lose sight of the other wonderful event that has recently taken place. The successful completion of the Pacific Cable. Think what a mighty deed that is! a spider web across Niagara would be as a cable compared with the wire that stretches from our dominions on the west to our "Islands of the Sea," and over that tiny line come and go messages of hope and fear, blessing and blasting—Wonderful.

We are living in a mighty age. It is no longer safe to say "impossible." A man came into THE SUNFLOWER office one day watched the machine that was casting and setting type—we feed cold metal into one end and it comes out cast and set, ready for the printer at the other, at the rate of about 160 letters per minute—and after going away, said to a friend, "You can say what you have a mind to but you can't convince me that machine has not got brains." So we do not know anything about what kind of machines "with brains" the people may yet invent.

On another page we show pictures of two people prominently connected with the new Pacific Cable. These pictures of prominent people will be a feature of this paper for a while. To students of physiognomy it will be good study.

The Garden of Eden Story Analyzed.

By Hortense Malcom Phelps.

For centuries or more this story has been preached, and it is impossible to say the trouble it has caused. Women have had this passage of scripture placed before them as frontless before their two eyes, so they could read it as they went. The suffering that humanity has undergone, is past finding out, with the interpretation that has been placed on the story.

Sometimes husbands have used this passage for their selfish motives, and wives have been led to believe that they were the weaker vessels and how they were the cause of the curse on mankind through the so-called fall. The clergy tell us that woman was the cause of disease and death and an endless hell through eating the forbidden fruit. What a dreadful disaster has come to this world through the story, so they say.

Let us examine the story: Read the third chapter of Genesis God has told Adam and Eve that they should not touch the fruit on the tree in the midst of the Garden; if they did touch it or eat of it, they would surely die. The serpent said unto the woman, "Thou shalt not surely die; God doth know that in the day thou eatest thereof, thou shalt become as gods, knowing good from evil."

According to the story the serpent told the truth and was wise. Jesus says, "Be harmless as doves and wise as serpents." A serpent is known as an emblem of wisdom.

One writer says in "Medical Talk," "In all ancient symbolism the serpent stood for wisdom and for psychic power, and this is why it was represented as being the tempter of Eve. The whole story of the Garden of Eden is rather mythical."

Again when Eve saw that the fruit was to make one wise, she did eat of it, and gave also to her husband like all other good women. Then

they went to dressing themselves and made aprons of leaves, and Adam named his wife and God took an interest in them and made coats of skins and clothed them. No wonder people are looking to God to clothe them as he was better to sinful Adam and Eve than to some of the modern saints that call on him for help—according to the story.

Then God said, "Behold, the man is become as one of us," confirming what the serpent said. Is not this advanced condition to know good from evil? Good thing.

"And now, lest he put forth his hand and take of the tree of life and eat and live forever, the Lord sent him forth from the garden and he placed at the east of the garden cherubim and a flaming sword which turned every way to keep the tree of life."

Now the Tree of Life is for all those who want life and no angel or cherubim stand in the way of it, to guard it for all enter who are developed and worthy to receive it. The tree of life means something high and holy. Read Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of paradise of God." Again read Prov. iii. 13, 18. "Happy is the man that finds wisdom: she is the tree of life to them that lay hold upon her and happy is every one that retaineth her."

There are other passages of scripture which have a spiritual meaning as well as the above. If any reader of this story will stop and consider what the crime is, and what the story really means, they would readily understand it. Eve saw the difference between good and evil and their eyes were opened. In this enlightened age we are not glad when people advance so their eyes are opened and turn from evil and live a godly life.

Is not woman's perceptive power generally better than a man's, and will she not generally solve greater mysteries? Should she not stand side by side with man when she is the mother of the nations? Peace on earth and good will toward men will never be until woman is among the leaders of the day.

Again God said, "Behold, the man, (also the woman) has become as one of us." (A crime to be one with God.) Have we got to fall to become gods? Our reasoning powers do not tell us so.

All advanced people who live on a higher plane of life are considered fallen from grace as well as Adam and Eve, and have become infidels, so say the church, that are robed in their formality and pride.

Clergy tell us that we live forever. According to this story the Tree of Life was not partaken of, so how came we to live forever, as it was guarded by an angel lest we eat of it.

Awake, Oh! man, awake, and put on your reasoning powers. We all have a right to question what is truth, and all that will not stand the investigation will certainly, in time, pass away as light and truth comes.

Should we be classed as infidels because we criticize these passages? Are we not all children of God and nature? A great many advanced clergymen and laymen have dared to go outside of their man-made ordinance and their rigid doctrines which have their origin in the Roman church. They investigated to find out from whence and where came these stories and we have good authority that the same Garden of Eden story, also other stories the same as ours, are found in the old scriptures which existed some hundreds of years before our Bible was compiled by Moses, and they are still in existence. Moses certainly borrowed this Garden of Eden story from the ancient scriptures.

If this story has any meaning, it is the regenerated state, the souls of Eden, the garden of God, as some souls in their ecstasy call it. They are constantly at home in the infinite whole and at rest where we are bathed in the waters of life. All adepts live in this state.

The time is not far distant when this story will not be preached. Every one will be free to investigate truth for themselves. The law of life is progression and the time will be when woman will take her place side by side with man and the story of Eve's transgression will lose itself through the law of evolution. Otterville, Ont.

Annihilate not the mercies of God by the oblivion of ingratitude. Let thy diaries stand thick with dutiful mementoes and asterisks of acknowledgement—Sir Thomas Browne.

He who has attained to the Most High is a universalist—a universal lover. The universal lover has no quarrel with any religion, philosophy belief or unbelief; all he can say is that he has reached bliss by seeing only good—all good in the All.

Life is only orderly and progressive as we live in the Spirit; as we evolve from the brute and animal plane to the angelic or conscious state—realizing that spirit is the eternal real and that nature and matter are ever being controlled, changed arranged and rearranged by Spirit.

A DOWIE CRUSADE.

Elijah II, in the human form of the only John Alexander Dowie, is reported to have taken steps recently looking to a crusade of about 3,000 of his followers to attack the cities east of Chicago, his objective point being New York.

Probably no charlatan of the present or past times has been so successful from a personal point of view as John Dowie. It is stated that he has at least 100,000 followers who believe implicitly in his powers and in the claim that he is a modern Elijah—whether a re-incarnation, or in what style we have never been able to satisfactorily determine—but he is Elijah just the same to his followers. His city of Zion, near Chicago, also his numerous other ventures, are the result of money that he has secured from his victims—in cases that have come to public notice this money has come from women who left good homes and their families, taking with them the family savings of years which they "laid on Dowie's altar."

It is one of the features of his religion that the convert shall divest him or herself of all property—which is turned over to Dowie—and by this method he has accumulated a fortune that is variously estimated. He owns the "City of Zion" near Chicago, in which he has quite an important lace industry, conducts a bank, which he refuses to allow the banking officers to examine and report upon, and if he thinks that his followers should not own property, he certainly does not apply the same rule to himself for he has certainly secured millions from his dupes which have gone into his personal coffers, and his suit with his brother-in-law is too new in the minds of the people to permit of much sympathy being accorded the modern Elijah.

He has come in contact with the Chicago Board of Health on account of his alleged neglect of patients suffering with contagious and other diseases which he and his followers refuse to report and decline any treatment except that of prayer.

His method of prayer is to leave it all in the hands of God. A prayer the writer heard him utter on one occasion is doubtless a sample of all. He said: "Oh, God, prayer is asked in behalf of a sister who is afflicted with a pulmonary trouble. Oh, God, if it be Thy will that she be cured, amen. If it be not Thy will, then blessed be the name of the Lord."

Whether this is his usual style or not, it was his words, in substance, on this occasion, and it is doubtless his average prayer. We think it a pretty small style of deity who has to have His attention called to one of His children in this manner in order to know that there was a young girl with promise of a life before her in which she could possibly do much good in the world if her faculties were properly utilized and she was freed from the disease that was slowly consuming her. But that is evidently some peoples' idea of deity. They can not get over the seven by nine idea that has so long prevailed.

The Buffalo Courier thus characterizes Dowie: "Destruction of homes, breaking of family ties and divorces of previously happy couples, are some of the things charged up against Dowie. He appeals only to the most credulous, and his followers are known as a lot of fanatics." "My followers, the eyes of the world are upon you. Prepare to put on your armor and gird your loins for the great march from Chicago to the sea. Have your swords burnished and your arms shining, for before harvest comes a great caravan of Christianity will move on to New York next to Chicago the greatest home of vice in the world."

"This is what Dowie cried in his sermon in Chicago last Sunday, according to a dispatch. In response to his call for followers 4,000 people

LILY DALE NEWS.

M. R. Champlin has been on the sick bed, but is now after being confined to the house for three weeks with an attack of la grippe.

Mrs. Torrey, whom we have reported sick for several weeks still continues in the same condition and the trouble may terminate either way.

C. V. Wildrick spent Sunday at the Dale. He is working in Jamestown.

Frank E. Cooke, and son Tom, were visitors at T. J. Skidmore's. The ice harvest has begun and Graham Turner is filling his ice house to keep us cool next summer.

Mrs. Maggie Turner was visited by her sister, Miss Lizzie Cranston, of Jamestown, also by her nephew, Mr. Wilson, who was on the way from Buffalo west for his health.

Mrs. Frank Fuller visited at Falconer last Saturday.

Mrs. Estelle F. Bailett spent a day at Cassadaga and Lily Dale.

Mrs. Thomas Burke, of Burnhams, has gone to Chicago to make a visit to Mrs. M. B. Brookings. She expects to remain about three weeks.

Two more days of fishing through the ice have resulted in some nice catches. Feb. 9th three fish were caught that aggregated 82 pounds. These were in addition to a number of small ones.

Friday evening, Feb. 6th, was long on dances. Mrs. J. F. Witherel held one at Laona and took down a load of our citizens while the Band at Cassadaga also held one and others attended that. Both of them were successful.

Mrs. Witherel has reopened her dancing classes at Cassadaga each Saturday evening and ten to thirty people attend from here as well as those from Cassadaga. These classes are quite popular.

OBITUARY.

H. C. SESSIONS.
of Courtland, N. Y., for many years an attendant and one of the first to help to start this camp, passed to spirit life at the advanced age of 86 years, Feb. 2. His body was taken to Conneaut, O. for burial.

RANSOM W. MOSS.
an old time Spiritualist, passed to spirit life from his home near Gowanda, N. Y., Feb. 6.

MRS. ELIZABETH MILLER,
of Niagara Falls, N. Y., formerly of Albany, passed into spirit life January 31, at the home of her daughter, Mrs. W. W. Beiler, 1015 Niagara st.

Mrs. Miller was a charter member of the First Spiritualist Association of Niagara Falls, an estimable woman, beloved by all who knew her and an ardent advocate of Spiritualism.

The services in memory of her departure were conducted by Rev. Mrs. Atcheson of Buffalo and were impressive and Spiritualistic in character.

HULBERT N. BROWN
passed to spirit life at Phelps, N. Y., Feb. 2, 1903, aged 77 years. Brother Brown was convinced of the truth of Spiritualism at Lily Dale in August, 1896.

C. H. HARRIS.
ANNOUNCEMENT TO THE PUBLIC.
All Money in donations or collections intended for the N. S. A. medium's Home or Relief Fund, should be sent to this office to the Secretary, if not directly paid to our authorized missionaries who can show a missionary's certificate of later date than October, 1902. No others are authorized to collect money for this Association. Contributions are gratefully accepted, whether large or small.

MARY T. LONGLEY,
600 Penn ave, S. E., N.S.A. Sec.
Washington, D. C.

MR. J. S. SCARLETT,
of Cambridgeport, Mass., has been duly appointed a special missionary of the N. S. A. for the New England States. Mr. Scarlett will make arrangements with societies and individuals for holding meetings within the district outlined for him. He is a fine platform speaker and medium. The Massachusetts State Association indorses Mr. Scarlett and cooperates with the N. S. A. in his work.

MARY T. LONGLEY,
N.S.A. Sec'y.

"The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned upon; if you sing, you will be invited into gay company; if you think you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth."

SEED THOUGHTS.

Appropos to the late anniversary of Thomas Paine, I would ask, Was not the author-hero of American independence a Spiritualist?

On page 169 of his masterly "Age of Reason," I read: "the belief in a future state of life is a rational belief, founded on facts, visible in nature for it is no more difficult to believe that we shall exist hereafter in a better state and form, than that a worm should become a butterfly, and quit the dung hill for the atmosphere, if we did not know the facts."

Again, "the consciousness of existence is the only conceivable idea we have of another or continued life, and the continuance of this consciousness is immortality. This consciousness or knowing that we exist, is not necessarily confined to the same form nor to the same matter, even in the present. We have not always the same form precisely, nor in any case the same matter that composed our bodies years ago."

Limbs may be lost and full consciousness remain. Who can say by what exceeding fine action of fine matter a thought is produced in the mind, and yet when produced as I now produce the thought I am writing, is capable of becoming immortal and is within man's capacity to produce.

Statues of marble or brass will perish and statues made in imitation of them are not the same. But reprint a thought is identically and eternally the same, unaffected by any change of matter. Now, if the thing produced has within itself the capacity to become immortal, it is more than a token that the power that produced it, which is the selfsame thing as our consciousness of existence is immortal.

How strange that even at this late day intelligent, rather than educated men must be told Thomas Paine, was neither agnostic nor atheist and least of all an "infidel" nor indeed materialist in the absolute. He was deistical and an intelligent Spiritualist would pass today for a good Unitarian, a Friend, or Higher Critic. Like numbers of present wise scientists Thomas Paine believed in the inner, real man more than the gases of physical dissolution.

He believed in deity as universal, eternal spirit and the sure innate immortality of all humankind.

There were hours, possibly days, when versatile Thomas Paine was blessed with clearest visions of humanity's highest amelioration and exaltation, visions of man's future progress most transporting and sublime. Note his remarkable protection by invisible power while in France. The gullotine counting off day and night headless trunks of humanity; to the clear visioned Paine's escape alive to write his matchless "Age of Reason" is as marvelous as that of Peter and Paul of apostolic times.

Circled with the charm of secret protection, no less divine, Paine was as the fearless media, Joan of Arc, for the salvation of France, not less the spiritually selected instrument for this immortal work of human liberty, always divine. Bearing about him a charmed life, twice he made notable escapes on the sea from his enemies, and passed unscathed through the soul trying sufferings of body and mind. Through hardships and dangers of the great American revolution, in which was generously given his cash, his pen, his sword and his faithful spirit.

Thomas Paine, fearless in fight, unswerving in integrity, not only a practical Spiritualist, he was one of the grandest instruments for high spirit control of Revolutionary days. Methods of expression and character of manifestation change, but unbelief can never transmute a fact, nor make the truth of no effect. True it is, media are not super-human; they are subject to the infirmities of the flesh, yet none the less truthful, conditional inspirational, trance, clair voyant, clairaudient. Priests, poets, and prophets were men of like human passions as are we. Nor can this in the least affect the facts of spirit return, nor the basic truth of noble, expressive Spiritualism *per se*.

Spirit philosophy, a living, invulnerable principle prevalent through the ages, and which has imparted by many infallible proofs of expression to the immortality of man. Ample evidence that human life with all its seeming failures is not defeated by death, but continues to progress to sure compensative success.

I know that Thomas Paine was neither visionary or superstitious. Did he believe in automatic slate writing, spirit photography, table tipping, etc. by occult force? In his analytical writings there is a logical recognition that in universal nature there lies an occult energy sufficient to effect all and any spiritual phenomena. I believe him present when the eminent scientist, Dr. Robert Hare, prosecuted his crucial investigations. To many clear intelligent minds it is not incredible that fearless free thinker

largely prompted these investigations.

Thomas Paine still lives and rejoices that impressive sensitives are on the increase through whom he is easily able to yet convey the power and influence of his emancipating fearless humanitarian spirit.

Once he sung of the military com-mander, "Wolf is not dead; only removed."

Did Paine believe in spirit return? take this from the same noble poem:

"Lest the fondness he bore,

To his own native shore,

Should induce him again to return."

The soul that prompted this recog-nized the fact that human life does not end with the physical dissolution,

and admitted the largest possibilities of spirit.

From a work published in Eng-land in 1794 I take the following choice lines adapted to the air of "God Save the King."

"Heaven save great Thomas Paine,

The Rights of Man explain

To every soul.

He makes the blind to see

What dupes and fools they be

And points out Liberty,

From pole to pole.

"Thousands cry church and king

That well deserve to swing.

All must agree.

Britons! Oh, blush for shame!

Mouths do deify your name!

Church and king mobs the same,

Patriots all see.

"Why should despotic pride

Rule us on every side?

Let us be free.

Grant Freedom's arms success,

And all her efforts bless;

Plant in all the universe,

Liberty's tree.

"Pull proud oppression down,

Knock off each tyrant's crown,

And break his sword.

Down with aristocracy,

Set up Democracy,

And from all hypocrisy,

Save us good Lord.

"Despots may howl and yell,

Though in league with hell

They'll not reign long.

Satan may lead the van,

And do the worst he can,

Paine and his Rights of Man

Shall be my song."

SUNSHINE.

PROMINENT PEOPLE.

The New Pacific Cable.

Clarence H. Mackay, president of the Pacific Commercial Cable company, who is carrying out the laying of the Pacific submarine cable projected by his father, the late bonanza king, is



confident that the line will be completed by next July. The cable has been already laid between San Francisco and Hawaii.

The Pacific Cable's Sponsor.

Little ten-year-old Lucile Gage, the fair haired daughter of California's governor, herself a native of the sunny southland, acted as sponsor for the



new Pacific cable when its shore end was landed from the big cable steamer Silvertown a short time ago. The cable was christened like a ship.

CARE OF JEWELRY.

How to Clean and Polish Gold and Silver.

The cleaning and care of jewelry is a matter that often perplexes the woman who is fastidious about the details of her toilet and her house, says the New York Tribune. Following are some directions and formulas that will be found exceedingly valuable. They were furnished through the courtesy of William T. Lewis of the Practical Jeweler and Optician.

Regarding the cleaning of diamond jewelry Mr. Lewis says: "First wash in benzine, then in castile soap and water to which a little ammonia has been added. Rinse in clear water, dip in alcohol and dry on jeweler's sawdust. This formula holds for all jewelry containing precious stones other than pearls."

"If the gold has lost its luster through usage or is tarnished, some further treatment is necessary, however. Make a solution out of a quart of water and an ounce of cyanide of potassium and dip the jewelry in it. Then rinse in clear water and proceed as before from this point. A word of caution regarding the use of this solution must be added. Cyanide of potassium is a deadly poison. Too much care therefore cannot be exercised in its use, and the moment the cleansing process is completed it should be thrown away."

"If gold is dull and requires polishing, rub with a piece of chamois leather upon which has been placed a small quantity of jeweler's rouge. Wash off the rouge with soap (castile) and water; then rinse in clear water, dip in alcohol and dry in jeweler's sawdust. Pearl jewelry may be cleaned in the same manner as that containing diamonds, except that the benzine bath must be omitted and all the operations must be performed very quickly, as pearls are often cemented in place and fluids have a tendency to soften the cement; hence the need for speed."

"The rule given above for the cleaning of gold applies to all sorts of gold and silver trinkets. It is, or ought to be, needless to add watches are not to be subjected to this treatment."

How to Clarify Sugar.

Break the sugar into a copper pan and to each pound allow two gills of water. Place on the stove and gradually allow it to boil. Carefully remove the scum as it rises, now throw in an additional half pint of water and allow it to boil again. Skim very thoroughly and strain through muslin.

How to Buy Meat.

A clear, cherry red distinguishes good beef. Press it with the finger, and if it rises quickly it is a sign of freshness. Should the dent remain or rise slowly the meat is inferior. Should the meat be slippery in surface or contain any greenish tints do not buy it at any price. Lamb and mutton ought to be a bright red and real fine grained and pink in color, the fat white and clear. The flesh of fat animals is more tender and juicy than that of lean ones, because the latter contains a greater amount of water in proportion to the fibrin, albumen and gelatin. The most expensive cuts are obtained from those parts of the animal where the muscles are but little used, and the meat is accordingly fine grained and tender.

How to Button Your Coat.

Most people start buttoning their coats from the top, which is the wrong way and must more or less pull the coat out of shape. The majority of women, too, don't know that a new coat should always be worn buttoned the first few times of wearing, so that the collar may "set" properly.

How to Take Care of a Watch.

Always wind up a watch as nearly as possible at the same time every day and do it as smoothly as possible to avoid sudden jerks. Most watches are now made keyless, but if a key has to be used it should be kept perfectly clean and free from grit or flue, says an exchange. If a watch is hung up, it must have some support at the back, and if laid horizontally it is well to place some soft substance under it for more general support; otherwise the action of the balance will cause a pendulous motion of the watch and cause much variation in time. The watch pocket must be kept as free from dust and nap as possible.

How to Clean Lace Collarettes.

To clean lace collarettes, whether coarse or fine, lay the collar on a large sheet of white paper on the table. Sprinkle thickly with dry flour. Rub this well in with the fingers. Leave it on for fifteen minutes, then shake well and brush off with a soft brush.

How to Make English Meat Pie.

The veal and ham pie, which is a common English dish, should be better known here. The bone end of a piece of veal is stewed till the meat is tender with an equal amount of smoked ham. Take out the bone, strain the stock and separate the veal and ham pieces. Cut each in strips and lay in alternate layers in a deep baking dish. Season, cover with the clear stock and finish the dish with a flaky crust that will bake quickly. The dish is eaten cold, and when cut like any pie it will be found that the meat is set in a delicious jelly.

How to Revive Black Cloth.

To revive black cloth rub it with this solution, and it will be restored to its original blackness: Boil together for two hours half a pound of bruised galls, a pound of logwood, a quarter of a pound of green vitriol and three quarts of water.

How to Sharpen Carving Knives.

When knives and carvers are blunt, rub them across a common brown earthenware dish, rough side, and you will obtain a good edge.

ABOUT OLIVE OIL.

In response to a number of letters on the subject we wish to inform our readers that we do not know where "Pure California Olive Oil" can be procured. Perhaps the writer of the series of articles on that subject that recently appeared in THE SUNFLOWER, Mr. John F. Morgan, New York Life building, Chicago, Ill., can give the desired information. We wish the writers of the letters of inquiry to consider this notice a respectful reply to their letters of inquiry.

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METAPHYSICAL.

Conducted by ENE P. MALL.

KEEP A-GOIN'.

If you strike a thorn or rose,
Keep a-go-in'!
If it rains, or if it snows,
Keep a-go-in'!
Taint no use to sit and whine
When the fish ain't on your line;
Quit your hook and keep a-tryin'!
Keep a-go-in'!

When the weather kills your crop,
Keep a-go-in'!
When you tumble from the top,
Keep a-go-in'!
If you're out of every dime,
When broke ain't any crime;
Till the world your feelin' fine,
Keep a-go-in'!

When it looks like all is up,
Keep a-go-in'!
Drain the sweetness from the cup,
Keep a-go-in'!
See the wild birds on the wing;
Hear the bells that sweetly ring;
When you feel like aghin', sing,
Keep a-go-in'!

—Selected.

POWER WITHIN.

Meditate upon it and tell me if you can why power is not within. If you can not prove that it is not within, then assume that it is and if you can not believe it at once begin to work upon the assumption and see what result you get.

You may have a lurking suspicion that you will detract from the glory of the Infinite if you place power within, but that is because you do not see yourself to be in the Infinite and the Infinite to be in you. When you see yourself and the Infinite as One, then you will know for a certainty that Power is Within.

I have acted on that assumption until it has become a conviction just as men of science begin with a working hypothesis and end by making it a law.

If you will try to act as though power was within yourself you will be surprised to find that you at once feel stronger and fear has less hold on you.

Earthquakes, volcanoes, cyclones, pestilence and hunger destroy the body now but they could not if the possessor of that body had stamped upon every atom of it the regnant power of the human spirit.

Take the simple experiment of hypnosis by which a fly-blister is made as harmless as a postage stamp, and the other by which the body can be turned into stone for the moment and bear any amount of weight without the least injury. What do these experiments teach? That by the power of thought flesh and blood can resist destructive agencies, and can resist them to any degree as wisdom increases.

It is no wonder that Solomon preferred wisdom to riches. Who would not? Still it requires a measure of wisdom to prefer wisdom.

What a wonderful age this is with its dawning thought of the unfolding powers in man. Why, with this thought in mind people can just begin to live when they reach the age in which the last generation was ready to die.

We stand at the very threshold of life peering into a great and marvellous future.

—Kate Atkinson Boehme, Rad-dent Centre.

THE POWER AND SCOPE OF THOUGHT.

A word of scorn or praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart is the receiving station of this wireless telegraphy. Your thought, critical or gentle, strikes it with an impact that either hurts or helps! You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but while it is today a possible fact it may tomorrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but profounder knowledge always seems miraculous.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery go through the ear to the heart and kindle a flame of resentment or happiness. What you say becomes a part of another man's life and excites passion or stimulates friendship. Why may them

there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and heaven. A prayer is the longing of the soul, "uttered or unexpressed." God speaks to earth. There are "unseen beings who walk the earth both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are as sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are helping us. Is there any language in heaven except that of thoughts?

When the world grows older why may we not speak to each other without this cumbersome factor of spoken words? We catch glimpses of the possible already. A look, the pressure of a hand, and sympathy or contempt are complete. Enlarge the circumference and you have a new truth.—Rev. George H. Hepworth.

INTO HARMONY.

The sensitively strung instrument when exposed to gentle zephyrs gives forth low, sweet melodies; the wind sighing through the branches and the rippling music of the tiny rivulet, and many other similar examples, show how nature endeavors to pour forth her harmonies whenever a fitting instrument can be found to express them, says the *World's Advance Thought*.

So it is with the organism of man whenever he can bring himself into relationship with the divine harmonies he immediately becomes a medium for their expression. An inspired poem, a painting, a sculptured bit of clay are realities to the soul, and are the result of this bringing one's self into harmony with the spiritual forces—the soul of creation.

What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Can the enjoyment of material surroundings—elusive at the best—ever equal the delight which comes from feeling one's self in accord with the very essence of all true joy—the Everlasting Creative Forces—ready at all times to yield us sweetest nectar if we will but drink of the draught of purity and high resolve? To learn how to eat and dress temperately and humanely are two of the essential stepping stones up to this grand achievement.—*Magazine of Mysteries*.

THINK GOOD THOUGHTS.

There is no statement today resting upon a more false premise than that every evil thought will work evil upon someone else; that each person is subject to the evil thoughts in the vast reservoir of the air. It is contrary to nature's first law—the law of self-preservation. Thoughts of evil fall from the spiritual armor of him who will not think them as water from the back of a duck. Evil thoughts work, with the certainty of gravity, pain to him who thinks them. Evil thoughts attract to the thinker like vibrations, but safe is he who refuses to think anything but good. The conscience can never be violated by anyone save its owner. Even when in the most complete sleep, either self-induced or by suggestion, the thought not in harmony with the character of the subject, that is not his own mental habit, will be rejected.—*Occult Review*.

THE KIND OF RELIGION WE WANT.

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to all, and considerate to friends, a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honey-moon into the harvest moon, and makes the happy home like the eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and highways and the sensitive souls that are traveling over them.

IN THE CIRCLE.

MRS. L. L. LEWIS.

We hear and read a good deal about the various trials of mediums but nothing about the trials of the communicating spirits. However, honest, conscientious and gifted a medium may be he or she by no means occupies an easy position for impossible things are continually demanded and the medium's pathway is beset by many snares—how many only an honest medium can fully realize. But spirits out of the flesh have their trials and there are a good many things which it would be well to consider from their standpoint.

It is an old belief and one that lingers long and persistently, that when a man is dead he knows everything or in other words death works a mighty miracle for the departing soul and transforms it completely. There is no place where sound sense is needed any more than in the seance but the average individual seems inclined to throw whatever sense he may have to the winds as soon as he begins to deal with spiritual beings. Much trouble might be avoided if everyone would remember that when we have passed the change called death we shall be first our real self, no more nor less. Remembering this one would scarcely consult a spirit friend upon a business matter unless he would have been willing to abide by that friend's judgment while that friend was in the flesh. It is a great temptation to a spirit who, while in the flesh, was never considered worthy of special notice, to be consulted on a matter of importance. Provided the spirit has not been out of the flesh long enough to gain wisdom—it takes a long time for some—he will be likely to feel his importance and make rash and unfeeling statements.

It frequently happens that a spirit will enter the circle fully determined to speak words of warning or needed council to some loved one, but will be greeted by such joy and eagerness that his courage will fail and after a few incoherent sentences he will go away shrinking from striking the loved one a blow—feeling as we would feel: "Not tonight when my friend is so glad—some other time."

It sometimes happens that a person will come into the circle seeking a dearly loved mother and hoping for comfort and counsel, but when the spirit tries to speak she finds it impossible to express what she desires to before those who are listening. I have known this to occur many times. Stop and think before you blame anyone. We do not want to speak the things that lie nearest our hearts before unsympathizing listeners, nor lay bare family secrets before strangers, and we might find it difficult to express ourselves in a language that would be sufficiently guarded, yet plain enough to be understood by those for whom it was intended.

Selfishness produces an element of discord in the circle, as elsewhere. When a spirit returns and with gladness makes himself known to some friend, and finds that friend cares nothing beyond a hope of receiving some information to help him push some money matters, the spirit is likely to go away sad and disappointed and the communication received, if any, is likely to be equally disappointing.

The test hunter is the most trying individual of all in a circle. I have seen these test hunters in the seance who would be so determined they would receive nothing unless they could receive certain tests that they would effectually prevent any message being given them. Sitting cold, stern, and unresponsive, they would repel their dearest friends and cause them much suffering. Any medium who is clairvoyant without being entranced can testify to this.

If those who believe in spirit return would think more and demand less, if they would place themselves as far as possible in the places of their spirit friends, and view matters from a spiritual standpoint, much better and greater results would be achieved. Spirits out of the flesh are subject to limitations and they are no wiser than they were before their departure until they have had a chance to gain wisdom they are moved by the same impulses and motives they were before they left the flesh. The vain spirit is still actuated by vanity, the deceiver still deceives, the trouble-hunter still worries, and has "dark forebodings," and so on through the list of human frailties and failings until they are outgrown.

The stronger the bond of sympathy between the medium and the members of the circle, the better the results if you are seeking something soul-inspiring and helpful instead of something wonderful and startling. Whoever demands something sensational proves himself lacking in the finer qualities of the soul, and whoever demands a "test," proves himself either doubtful or suspicious. To be sure, Abigail, Judith or Amelia ought to know her name, but if

she forgets it or for some reason known only to herself neglects to do so, it is not the medium's fault.

Far better will it be to thankfully receive what is given and wait patiently knowing that in time the test will be given whether needed or not. In the circle, as elsewhere, love is the mightiest power; it is the magnet to the soul and conquers every conquerable obstacle. The strongest is he whose soul is filled with the deepest love. Love claims and holds its own through time and space, and the soul filled with love, unselfish, pure, tender, patient and helpful, should be free from fear and doubt, and in perfect faith rest assured that the beloved one will surely return, bringing knowledge, strength, peace and joy to those who are watching and waiting.

Edith, VI.

Letter From Mary C. VonKantzler.

To the Editors, and to my Co-Workers in the great field of human love and progress.

Your work is grand and I desire to add my testimony with the others to the recognition of the same. To sow the perfect seed is to free the inner mind from all influence that fore-shadows evil. How many today are trying for this priceless life which will bring in a new era. A new humanity.

With what effort some put forth their energies then are overpowered, for a time by the tidal waves of false thinking, the fruits of undeveloped evolution, of mind, through organized humanity, all in search of a perfect identity of expression. All imperfections must pass away in the order of nature, through mind. All forms of hate, deceit, falsehood and selfishness will perish through their own forces. Whosoever would destroy the life of another by the sword, shall also perish by the sword. I do not know just where to turn to this passage of scripture, but I have rendered it as best I can from memory.

What an esoteric lesson might be unfolded from this saying. Such a truth to know that we each must in time destroy death itself and all that precedes it in the various forms of physical and mental maladies, for with right thinking and speaking the mortal shall be swallowed up in immortality. It is a divine law and many have caught a glimpse of its deeper meaning and are working for a more perfect life so as to bring the manifestation of the higher into demonstration. "Behold the old order of things shall pass away and all things become new." A new heaven and a new earth is no longer doubted as a prophecy, but it is here and its builders are at work teaching the lessons of life, love and justice that feels and acts in divine ministrations for all humanity.

A SAFE INVESTMENT.

About seven months ago Dr. Peebles Institute of Health, at Battle Creek, Mich., was organized into a stock company. On January 1st, a dividend of 7% was declared, a remarkable showing.

It has now been decided to sell a few thousand dollars' worth of stock to increase the business, and to perpetuate the work founded by Dr. Peebles. It is the desire of the Doctor to have this stock in the hands of Spiritualists friend, if possible, and the Company has decided to offer it to Spiritualists first.

This is an exceptional chance for those who desire to invest where good dividends are assured. Those interested are requested to write to Dr. Peebles, chairman of the Company, at Battle Creek, Mich., at once, for full particulars, as the amount of stock offered is limited.

CONTENTMENT.

The heights of progress I would climb
On winding stairs to Beulah's land;
And overtake some poet's rhyme
That any one might understand.

Welcome indeed the notes would be,
Whate'er the subject, matters not;
For time and matter must agree
But where's the sought-for grassy spot?

All souls are searching hard to find
Some little nook or rosy dell,
Where spirit power controls the mind,
The living truths of time to tell.

Voices come soft vibrating low,
In harmony with those who wait
With patience written in the glow—
Contentment is the sun of fate.

—Mary J. Scott.

LIVING PICTURES.

Living pictures all we are,
Posing in the light of love;
Negatives from Pater star
Through the camera above.

Living symbols of our own
Grand inheritance, from past
Similarities, now grown,
Shadowing a future cast.

Like the sunny streaks of gold,
Through the foliage of trees,

Our conceptions do unfold,
Little prophecies to see.

Not till Autumn's golden crown,
Shakes the foliage from view,
Does the radiance fall down,
With the fruit, like summer dew.

Then the vision reaches far
Into skies that measure not;
And the gilded prison bar,
Is let loose—mayhap forgot.

Only negatives—that's all,
To be finished in the next,
Little phones that feebly call,
To the central—heaven's text.

Pictures only: God will weave
In His own mysterious way,
Through a loom that won't deceive
Stripes of gold between the grey.

—Mary J. Scott.

The Caspian Sea.

The Caspian is a landlocked sea eighty-four feet lower than the ocean.

The Sun's Rays.

Sunburn and snow blindness are due to the violet and ultra violet rays of the sun. When the skin is once tanned, it is protected against their effect.

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There is scarcely any condition of ill-health that is not benefited by the occasional use of R.I.P-ANS Tablets. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

72-657

N. S. A. NOTICE.

Mediums, lecturers and the public hereby notified that all certificates of the National Spiritualist Association of America, bearing date prior to January 1, 1902, expired with close of business year of 1902. The public is notified to pay no money to the N. S. A. to any but its accredited missionaries, officers and trustees, unless the acting person can show a letter of appointment as special agent, signed by the President and Secretary of the N. S. A. of date later than Oct. 1902.

MARY T. LONGLEY, Secy. N. S. A.
600 Penn. Ave., Washington, D. C.
Nov. 15th 1902.

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Every fact of History, Bible or Science which can be brought to bear on the question is here used. This book, of 412 large pages, is a perfect encyclopedia of arguments, pro and con, on every side of Spiritualism.

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The speakers, are in the highest sense of the word gentlemen; their arguments and wit are solid; their repartee unexcelled; but in all the eight days debate not one word was passed which could in the least offend any one. These great debaters thoroughly demonstrated that gentlemen can meet and debate the greatest and most profound issues and clothe all their thoughts in such language as not to offend even the most fastidious.

As these men have each conducted hundreds of debates it goes without saying that each thoroughly understood his business.

This book, besides containing a complete resume of the arguments on every side of the question of Spiritualism, has a portrait and brief auto-biographical sketch of each of the speakers. The book will be sent post paid from the office of Moses Hull & Co., Whitewater, Wis., for one dollar. It will be a great mistake for any reader of the *PSYCHIC EDUCATOR* to fail to obtain and read this book.

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Power of the Christian.

Every Christian, by virtue of the indwelling Christ, possesses to have a power that makes him superior to the winds and tides of life.—Rev. Dr. Goodell, Baptist, Brooklyn.

God's Intense Love.

Why should we fear when we have God's intense love? It is when we depart from the true teachings and holy word of Jesus Christ we ask, "Is life worth living?"—Rev. Dr. Robbins, Episcopalian, Albany, N. Y.

The Safest Thing.

One cannot live for character and fail. Purity is the safest thing in the world. As we keep our faces toward the ideals of life that we find in Jesus Christ we shall have victory over ourselves.—Rev. Dr. Swift, Methodist, Chicago.

Church Discipline.

The parent is responsible if he does not put forth proper effort to restrain his child. The church is censurable if it allows its members to violate the Sabbath or be profane or intemperate.—Rev. T. H. Acheson, Presbyterian, Denver.

The Ultimate Fact.

The character of Christ is the ultimate fact of Christianity. It is the central citadel of our faith. Who Jesus was and what he was are questions which have not lost their interest for mankind.—Rev. H. M. Sanders, Baptist, New York.

The Crowning Work of God.

God wants men, the state wants men—everybody likes men. Man is the crowning work of God. It has taken all these years to bring man up to this state of efficiency, providing him with a temporary home here. Think how he loved us!—Rev. F. A. Gray, Universalist, Nashua, N. H.

Working Through His Followers.

Christ is working through his followers. He has promised victory to the faithful and warned us against the burial of talents. God uses those who are counted worthy. He never offers a higher seat to those who are not worthy of a lower one.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

Revelation Confirms Nature.

Christianity is the natural religion of man and is therefore in harmony with all the laws of his being and state. Nature confirms the revelation. Christianity is only nature's theology. All things are Christian by the right of eminent domain, filial reverence and response.—Bishop Hamilton, Methodist, San Francisco.

Advantages of Christianity.

Why is it that Christianity can give us some advantage over all that nature has been able to do before? Simply because it imparts a new nature. It is an organism, having a life of its own. And it develops a new type of character. What is it after all that governs our actions? Your sympathies.—Rev. A. C. Garrett, Episcopal Bishop of Dallas, Tex.

Christ's Method.

The church will never succeed in the work it has set out to do until it has learned the secret of Christ's method of world conquest.—Rev. H. Gilchrist, Evangelist, San Francisco.

Brings Religious Ecstasy.

It is the knowledge that we are doing true Christian work that brings with it religious ecstasy and a love of Almighty thought.—Rev. Dr. Robbins, Episcopalian, Albany, N. Y.

Responsibility of Parents.

The parent is responsible and guilty if he does not put forth proper effort to restrain his child. The church is censurable if it allows its members to violate the Sabbath.—Rev. T. H. Acheson, Presbyterian, Denver.

Offspring of God.

We are the offspring of God. We did not make ourselves, and so we must fall into the way of divine workmanship, for man's endowment, ability, love and progress are all his power.—Rev. F. A. Gray, Universalist, Nashua, N. H.

Loving One's Enemies.

We need no divine heredity to love our own. That is an instinct implanted in our carnal nature. But to love our enemies is godlike. This love is the mark by which the children of God are known.—Rev. C. Woelfkin, Baptist, Brooklyn.

Religious Emotion.

Religious emotion is not all that is necessary for us in the Christian life; God's love and joy must spring up, take hold and mold our characters. Meditation plays an important part in our practical life and stirs in our hearts a mighty power of God.—Rev. Dr. Robbins, Episcopalian, Albany, N. Y.

Think Holy Thoughts.

People may go into a church with most unholy thoughts. The place is holy when we have holy thoughts. Our Christmas should be to us a festival, not only in commemoration of the holy child, but of all holy childhood. It is time we look upon all days as holy as Sunday.—Dr. Felix Adler, Ethical Culture, New York.

Christianity and Commerce.

The effect of commerce is fully equal to the broad and humane principle on which it rests. It is the great secular ally of all that Christianity stands for and begets. Christianity calls for peace among men. Commerce is a great treaty maker all over the world. Christianity proclaims brotherhood. Commerce promotes intercourse.—Rev. J. C. Adams, Universalist, Hartford, Conn.

Highest Type of Character.

The highest type of character is developed by obedience to the requirements of discipleship. Jesus requires self denial as the very first requisite for discipleship, but in so doing he is doing that only which is a universal law. In this universe nothing wonderful is accomplished without sacrifices.—Rev. Dr. Hull, Baptist, Brooklyn.

Please For Disarmament.

May God speed the time when the great armies not only in Europe, but also all round the world, may be disbanded. And may the words, "Peace on earth, good will to men," mean that the strong men shall not only protect the weak men, but that strong nations and weak nations by an international court of arbitration shall not be allowed to impose upon each other.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

Uplifting Humanity.

We must never lose sight of the supernatural, nor must we forget that we cannot uplift humanity except in the light and with the assistance of Christianity, which is, indeed, the great Samaritan who binds the wounds of suffering man. In the things which relate to what is called charity in the world today there seems to be lacking the divine motive which is the soul of true charity, and in this there is a return to paganism.—Bishop Conaty, Catholic, Washington.

Aspirations After God.

All pagan religions are not entirely humbugs. They are not the result of scheming by crafty priests seeking to oppress the people, but they are the aspirations of men after God. But the Christian religion is the only one that pretends to help men recover from the effect of sin, and it is this spirit of helpfulness that distinguishes and unifies Christianity. Though we differ from one another, at the bottom of all sects is faith in God as a helpful God.—Rev. Dr. Lyman Abbott, Congregationalist, New York.

The Kingdom of God.

Where does Jesus say that the kingdom is to be? Not in some faroff future—here and now; it is at hand. The kingdom of God is something which is to be here on this cursed, torn, stained earth. The world in the last 100 or 200 years has grown considerably better, and the length of life is increasing, I have been told. It is said that there are over 35,000 people in America at the present time who are over ninety years of age, and there is no reason why the number should not be doubled in the next fifty years. We are gradually mastering the problems of disease; disease can be eliminated. Vice is not a necessity. There is no evil of any kind that needs to be. Industrial problems are soluble, social problems can be answered by and by, so that we may reasonably trust in the coming of an actual kingdom of God right here on earth and in the midst of present conditions. What we need in order that the kingdom of God may come is to know God's laws and obey them.—Rev. Dr. Minot J. Savage, Unitarian, New York.

The Soldier of Christ.

The soldier of Christ stands pre-eminently for the law of God and its enforcement.—Rev. W. C. Richardson, Episcopalian, Philadelphia.

No Sham or Hypocrisy.

There must be no sham about a Christian. Christ was a good hater of sham and hypocrisy. Those who have Christ in their hearts are sincere.—Rev. Dr. Barnes, Baptist, Pittsburgh.

Heaven's Natural Evangelist.

Woman is heaven's natural evangelist. So shall she undo the work of the first woman. As by her came the fall, so by her shall come recovery.—Rev. Dr. Studebaker, Lutheran, Brooklyn.

Reckoning With God.

That man's name is faithlessness who does not include God in his reckoning and who does not believe that God includes him in his reckoning.—Rev. Dr. D. E. Lorenz, Presbyterian, New York.

Unlimited Opportunities.

Unlimited opportunities are for the citizens of heaven. It is the language of encouragement which all men need. The religious and irreligious are conscious of earthly deceptions.—Rev. George Adams, Methodist, Brooklyn.

The Blessed Future.

Present trials may be severe and unpleasant, but there is an afterward—there is a blessed and glorious afterward in all of God's dealings with his children. Afterward they will yield the peaceable fruits of righteousness.—Rev. A. B. Coats, Baptist, Akron, O.

More Positive Religion Required.

I plead with you for a more positive religion, for that which was from the beginning, which we have heard, which our eyes have seen, which we have looked upon and our hands have handled of the word of life. Where all is manifestation, how can the manifesting God be the unknowable?—Rev. Dr. John White Chadwick, Unitarian, Brooklyn.

Inspiration of the Holy Ghost.

We need men so inspired by the Holy Ghost that they are willing to listen as that secret of good government is spoken by the Carpenter's Son. There are signs that Pentecost has fully come. The spirit of Christ unhurt on that Calvary of greed upon which he has been so often crucified has left a spirit of truth.—Rev. Dr. Gumsalus, Congregationalist, Chicago.

The Way to Win Men.

Show me a man who is full of the Holy Spirit, and I will show you a man who will win men to God. Let a man know that you truly love him, and he will listen to your pleadings with him to accept Christ. Spurgeon, Moody and Phillips Brooks were full of the Holy Spirit and intense love of men, and they led them to the Saviour and into their churches.—Rev. Dr. Charles Wood, Presbyterian, Philadelphia.

Man More Than Animal.

If we were only animal, we would enjoy animal happiness. We are animals still to a large degree, but we are slowly unfolding from the brute into the man and as more and more of the truly human will be evolved so surely will we come to the conclusion Ecclesiastes reached when he said that the summary of all is, "Revere God and keep his commandments."—Rabbi J. Leonard Levy, Hebrew, Pittsburgh.

Helps to Make Man.

The religious impulse is bedded in man's constitution. It is not something that man makes, but it is something which helps to make man. When you consider what a factor religion has been in the world, with all sorts of Bibles, priests and prophets, it is as idle to deny that the religious impulse is a basic part of our nature as it would be to deny that the art impulse is such a part.—Rev. Dr. Parkhurst, Presbyterian, New York.

Christ's Distinguished Blessing.

The distinguished blessing which Christ bestows upon man is to reconcile him to God. In Christ God is reconciled to the sinner. Since Christ's death there is no need to persuade God. He is love; the sinner is enmity. He is light; the sinner is darkness. He is high upon the sinner, but the sinner is afar off. Christ's great object is to destroy the sinner's enmity and bring him back from darkness into light. And reconciliation is the result.—Rev. J. E. M. Johnson, Baptist, St. Louis.

Hope of the Church.

The suggestion to reform may be treated as a joke by many and with contempt by a few. Yet the fact remains that the peace and prosperity of home, church and nation depend upon the candid resolutions of those whose resolves shall crystallize into action. In the church there are those who have lived beneath their privilege and have done evil, yet the church remains, because others have heard the divine call to reason and have looked forward to the future with hope.—Rev. J. A. Johnson, Methodist, Pittsburgh.

The Spirit of Helpfulness.

The spirit of helpfulness is the simple basis on which Christianity is founded. The mystery is revealed in the three words which tell the story of Christ's life: He helped people. In whatever way he could he aided them. He healed them, he gave them food and raiment, he sympathized with them, he led them into better ways of living. The story of his life is devoted to the help he gave his fellow men. He laid down his life to help his fellow men. Help is the message of Christianity. The central thing, the vital thing that makes Christianity different from all other religions, is its helpfulness. God is the helper of man.—Rev. Dr. Lyman Abbott, Congregationalist, New York.

Christian Charity.

The highest and best of all motives is Christian charity—the love of man for his fellow man, springing from the love of God for all men.—Bishop Conaty, Catholic, Washington.

Companionship With God.

Companionship with God produces boldness of character and brings us into possession of heavenly graces that flow from the divine presence.—Rev. W. F. Wytkoff, Methodist, Akron, O.

Need of the Hour.

The crying need of the hour is an increase of heart power. There is already more than enough of brain power. The church is trying to do work with heads instead of hearts.—Rev. H. Gilchrist, Evangelist, San Francisco.

A Revelation of God's Will.

The Decalogue is a revelation of God's will. It is only a partial revelation. It does not set forth the whole of human duty. It must be filled up and enlarged by later Scripture and the teaching of Jesus.—Rev. Robert Haddow, Presbyterian, Toronto.

God's Laboratory.

Antiseptic is a mighty word, but it stands for a mightier suggestion and prophecy. If only the elements of invigoration were sought out and used, man's dreams have scarcely measured the health held in God's laboratory, our world.—Rev. A. R. Tillinghast, Universalist, Waterloo, Ia.

Pervasiveness of God's Love.

God's love meets us at every point in our lives. He is true to his promise that he is trying to save us. Live strong and truthful lives and be his servants if you wish to see this love the strongest. It will then be shown as the love of a true father.—Rev. C. Crawford, Methodist, Akron, O.

The Sectarian Spirit.

If any man wants to know why the kingdom of God does not come in larger measure, let him note the selfishness in the churches. The one thing which blocks the way is the dominating sectarian spirit. This sectarian spirit is nothing more or less than organized selfishness.—Rev. Mark W. Darling, Congregationalist, Chicago.

Unchanging Laws.

The laws of God are constant and unchangeable, and each and every one of us knows what these laws are. The man who lives a life in accordance with them is living a godly life and one free from sin, and the man who lives a life such as this is the man who is going to be saved.—Rev. H. L. Canfield, Universalist, Norwalk, O.

Disgrace of Poverty.

Poverty is a disgrace to humanity, for we live in an infinite universe. Some day toil will cease and man will regale upon the infinite bounty as nature's supreme guest. Some time the barbarity of our present civilization will cease and the higher elements will obtain, as man asks the why and how of things.—Rev. F. E. Mason, Independent, Brooklyn.

"Don't Worry" Idea Fallacious.

The most popular gospel today is the gospel of "don't worry." No great transforming movement can ever be inaugurated on such a basis as that.

Dangers of Unbelief.

How is it possible to succeed in Christian work if we give way to unbelief? Our best efforts are limited, and our faith is limited in its operations because of the conflicting doubts which arise and disturb, irritate and weaken and cause to fail. The Divine Master was hindered in his work because the people did not believe. Do we not sometimes perform our religious duties as though we doubted their usefulness? The perfunctory performance of any duty bespeaks weakness and suggests failure.—Rev. Dr. Adams, Methodist, Brooklyn.

The Present Need.

It is a cheap sainthood which neglects the present need for the hope of future acquisition. What if there be aggrandizement of Mammon and reaction against any commercial success, as though thrift and industry were a high crime? Shall these unhealthy symptoms lead us to a useless and artificial religion and encourage a worse and bitter brand of atheistic socialism? Never should this be allowed, for whatever our civilization's fabric, it comes from the loom of God or he is not sovereign of the past ages.—Rev. Dr. S. P. Cadman, Congregationalist, Brooklyn.

Growth of Christianity.

I do not believe there ever was a time, taking the country through, when more persons were churchgoers and church members than today. And yet there are people who daily insist the churches are going to the dogs, that religion is on the decline and that the world is plunging hopelessly to its destruction. The man who believes that is ignorant of the religious history of our country. Instead of that being true let me say that there never were such good times as these, and we ought all to thank God that we live in them.—Rev. Frank M. Goodchild, Baptist, New York.

Not Mysticism, but Mystery.

From the search for the inner secrets of nature and the movements of natural law no more remarkable manifestation of the intellectual activity of man has occurred than the quest for himself, because the unfolding of nature has revealed to man that he himself is but a portion of a plan infinitely vaster and greater than himself. It is this self seeking inspiration which is the peculiar intellectual effect of Christian teaching in the world. It is not mysticism, though it is a mystery. Its power is in and through an ever upward moving spiritual development which when it utterly loses itself completely finds itself in the fullness of the knowledge and the life of God. Its example and its dynamic inspiration is Jesus Christ.—Rev. Dr. A. A. Berle, Congregationalist, Chicago.

Continued Personal Effort.

The Bible is based on the idea that what is good can be attained only through personal effort and can be maintained only by continued effort.—Rev. Dr. Mackenzie, Presbyterian, New York.

Changing the Man.

The problem of temperance is, change the man, kill the appetite and put moral fiber in his will. Morally and religiously there must be a new man.—Rev. R. Rogers, Congregationalist, Chicago.

Christ in Our Daily Lives.

There is a widespread opinion that certain things are sacred and others profane and that God has nothing to do with the circumstances making up our lives.—Rev. W. C. Richardson, Episcopalian, Philadelphia.

Cure For Life's Worries.

The only possible way to overcome the worries of life, the anxieties as to the future, is to learn to trust God. If God is our father and friend, the future can have no terrors.—Rev. Dr. Hall, Universalist, New York.

Secret of Advancement.

The use which a man makes of his money strikes a great deal deeper than appears at first. As a rule, it holds the secret of his advancement with material blessings.—Rev. Dr. Raymond, President Union College, Schenectady, N. Y.

The Present Salvation.

The future has never saved any man. If he is saved at all, it was in the present—now. We have no lease on the future; no. It is dangerous to trust the soul's salvation to the deceptive future. Today the Saviour calls; not tomorrow or some time in the future, but now.—Rev. J. F. Blair, Baptist, Brooklyn.

Conquering Power of Love.

Love is the strongest power or emotion of the soul. It will conquer when nothing else will. Force and violence only compel men to put forth greater strength to oppose the opposition against them. The love of Christ constrains them. When a man first experiences the love of Christ, he then surrenders to the Lord. He will then do for love what no man can force him to do.—Rev. Dr. B. C. Charles, Presbyterian, St. Louis.

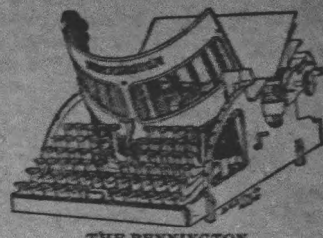
Penitence Necessary to Pardon.

God saw fit to redeem men by the blood of his Son. The bountiful provision for human salvation is apparent throughout the gospel, and the application of its benefits is seen in the forgiveness of sins. That redemption is conditionally applied is the teaching of the Bible. It could not be otherwise, for to pardon a guilty man, without penitence or faith, would be inconsistent with the character of God and his infinite justice.—Rev. Dr. Adams, Methodist, Brooklyn.

Too Many Irons in the Fire.

In no respect does the simplicity of life suffer more deadly harm than from the multifariousness of our activities. Too many irons in the fire! And the worst effect is not that some of these are burned and spoiled, but that the living man, much oftener than the living woman, wasting his strength or hers upon a multitude of exacting obligations, breaks down both body and mind and ruins utterly the capacity for doing any good thing.—Rev. Dr. John W. Chadwick, Unitarian.

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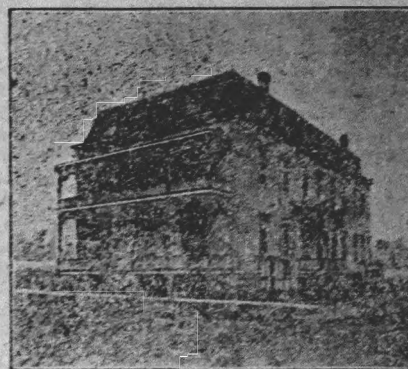
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PROGRESSIVE, INSPIRATIONAL CULTIVATION

may be conducted without book-keeping or theology, science, philosophy or the course of the coming age. Experience, life is a book before all Bibles, and the universe is far the greatest of books. Aye, the books are opened and the book of life the widest and best, for as we gain self-knowledge, self-culture, self-mastery we outgrow the transient utility of all books. In receipt of the enlightening spirit of truth, the people of this condition need not say I am sick, but in possession of self-healing and keeping whole, have no need to say, one to another, know ye the Lord—representative of true righteousness—right living; of this all shall know. This condition will be the real life when sorrow, injustice and poverty so long continued by priestly knavery, shall cease from the land.

The saddest travesty on education is the mysticism inculcated by theological institutions. It estranges the student further and further away from the practical simplicity of true life. Jesus, the mechanic and great teacher declares the faithful in spirit power shall do work greater than he did. Where are the marvels being performed? Free from mystical trammels and clerical conceit as the divine benevolence was this real reformation, until by superstition and sordid commercialism it was submerged. A flood of apocryphal dogma came in priestcraft organized churches, and mercenary power and cunning ruled with strong hand. Observance of feasts and fasts, and special days, which Jesus denounced, were restored, contention, strife and avarice grew dominant and the church became the ally of the State and instead of brotherly love, theological hate became the ruling spirit. Hence this apostate institution repudiating the principles of the Christ and His humane teaching is practically anti-Christian. And the centuries of her babel of creeds, confessions and confusing mysteries is well symbolized by the seer as "Babylon the great mother of mystical harlots and abominations—the tendency of which is to deceive; foment strife and bloodshed. Conceived by wicked, discordant spirits in high places, She also conceives and is become the great mother of ecclesiastical harlotry, her golden cup full of the brim with her foulness and falsity. Yet she sings in the pride of her power and wealth; I sit a queen and am not a widow—rich in goods I shall see no sorrow." etc.

The shading of this scourgeful picture of knavery and discord is noted by the loved seer, as a mighty angel—enlightenment and reason—casting a great mill stone into the depths of oblivion, saying: "thus shall Babylon be thrown down and be found no more." This angel-like power, bearing aloft her brightly burning torch of reason for emancipation of the world is active serving the multitudes for the universal freedom of mind, soul and spirit from priestly trammels, and the free course of justice, truth and fraternal love. A consummation devoutly to be wished, and when this idolatrous ecclesiastical Babylon, that has so long adulterated our liberties with the vassalage of her abominations, shall be sunk from sight, earth's sons and daughters of toil, will make the welkin ring with their happy "halleluiahs." Angels haste the blest triumphs of that glad day.

BUT AS ALWAYS AN ARISTOCRATIC ECCLESIASTICISM

is more hindrance than help in the solid secular amelioration of the people. Theological colleges appear to be conducted largely as title mills for conferring "Rev." "D. D." "L. L. D." and "Ph. D." yet we never read of the Rev. Dr. Paul, Peter or John, or the Right Reverend Jesus Christ, D. D., but we read of the modest, self-denying Nazareth Carpenter, the greatest heretic and liberator of His times, and who worked with his labor-hardened hands for His daily bread.

As a humble lover of the Nazarene and his modest, kindly life, I feel a great surfeit of this modern race for clerical titles. Is an "unphil man less a Christian? Is a "Ph. D." or a "D. D." more of a man, more Christ-like by these titles? In many, possibly in most cases, he is less humanitarian. There is no doubt this love of distinguishing titles is the fostering outgrowth of vanity and animal pride.

"Vox populi vox Dei." The voice

of the useful producing masses, not the gilt-edge titled few, nor mystery-mongers, is the expression of the will of the more serviceable Deity. Liberty and utility is the recognized better standard than the rotted wood of a dead crucifix. Humanity is better than acetic-imposed discipline. Humanitarian service, the useful and the new will dethrone mammon and the ruling power of gold and pride, by the prevalence of justice, equality and fraternal brotherhood.

"To hunt the tiger of oppression out From office; and spread the divine faith in man, Like calming oil on all the stormy creeds, And fill the hollows between wave and wave; To nurse my children on the milk of trust, And alchemize all hate into gold of love."

Are the conclusions of men living 'midst the superstitions of the far-away past, as seen by present enlightenment, authority and correct examples for us to follow? The privations of social life, customs and habits of religious thought of early days were the mental gleanings of childhood. Says a thinker: "When I was a child I thought as a child, I spoke as a child, I acted as a child, but when I became a man I put away childish things; hence early ideas are not true ideas, and so the manly robust, advance thinking of teachers, should cease to instruct and amuse improved manhood of the present with the childish notions of incorrect ideas of the race's childhood. Because the capacity, intelligence and morals of the present are certainly superior to the widest antiquity."

Why then does the modern pulpit continue Janus-like facing backward—seeking the living among the dead? Obedience being so much better than sacrifice, they should obey and let the dead past bury its dead. Obey the admonition: "Speak to the people that they go forward." For not to the past, to the future looks true progress and finds its glory in a better posterity. "Yea, through we have known Christ after the flesh yet now know we him no more." This being true inspiration two thousand years ago, surely it is not less true, less imperative on all living in the bright effulgence of Twentieth Century progress, intelligence and achievement. Then why should assumptive, pride-swollen ecclesiastical "authority" sphynx-like continue to obstruct amelioration and superior enlightenment. They should lead rather than hinder.

(To be Continued.)

Method For Controlling People.

Tell the subject to stand up straight with heels together, and hands at his sides. Request him to close his eyes and relax his muscles. To be sure that he is obeying you place your hand on his shoulder and pull him back a little. If he moves under your pressure, you may know that he is doing as you directed; and is not trying to resist you. Now stand behind him and placing your hands on his shoulders a moment, make several brisk passes down his back, with your hands touching his garments. Then place your hands lightly against his shoulders, and say: "When I move my hands from your shoulders you will fall backward." Now remove your hands from subject's shoulders very slowly. As you remove your hands, keep saying slowly: "You are falling backward; you are falling backward, etc." If the subject does not fall at once, try again. Remember there is a certain knack that comes from experience. If you practice this method, you will soon be able to affect a large number.

If the subject responds in a proper manner to the first test, you may proceed as follows: Place the subject in a standing position the same as the first time. Stand in front of the subject and look him straight in the eyes; then say in a determined tone of voice: "You are falling forward. You can't resist. Falling forward-forward-falling-forward." When drawing subject backward or forward be sure to say: I will catch you; you won't hurt yourself in the least." Be careful that the subject does not fall past your hands. Subjects who respond to these tests in the proper way, may then be given other tests, and soon they will develop into good hypnotic subjects. Traveling hypnotists generally use tests like the above.

LOUIS R. HILLIER.

I'm apt to think the man That could surround the sum of things and spy The heart of God and secrets of His empire, Would speak but love. With him the bright result Would change the hue of intermediate scenes, And make one thing of all theology.

A watchful soul is a soul upon the wing, a soul out of gunshot, a soul upon the rock, a soul above the clouds a soul held fast in everlasting arms.—Brooks.

HENRY W. LONGFELLOW.

He Gives the Readers of The Sunflower a Message Through the Mediumship of Mrs. Mary L. Kaiser.

When the day is dark and dreary, Rough the road on which you tread, And you struggle, faint and weary, Wishing you were neath the sod

Do not then give up the battle— Faint heart ne'er a crown shall wear, But by constant pressing onward, Learn to bravely do and dare.

Then when time and tide are changing, And your course is nearly run, You will hear this well-earned plaud- it, "Welcome home, my child, well done."

And th n your journey from this world will be through a land bounding with delight, your sorrows will fade as the dewdrop, and your care will take wing and never more infest with their dark and dreary presence the joyful days of eternity. Day without ending, joy without ceasing. One at first can hardly realize that such can be true, and naturally look about them for trouble that was constantly meeting them at every turn of the road, but after a little while the old fear of earth wears away and with what gladness we bound to meet the joys of the soul's eternal home. A Home where our longings for the high and pure can be satisfied, and within the holy of holies our purest thoughts, our loftiest ambitions can fructify.

No more of the clinging tentacles of sin and disease, of darkness and despair, can rob us of our loved ones, our ambition and desire for the higher life. Now we can soar as if on the wings of the morning, to the higher realms, where all is peace and love; and here see the inner workings of nature and nature's God. Our aspirations, our ideals, all emanate from these higher spheres, where nothing but the pure and holy are allowed to enter, and nothing but the good goes out to those below. Our every cry for help and guidance is borne on wings of love to these angels of mercy, and nothing, no matter how faint and weak, is ever turned aside.

We, in our blindness, oft ask for things that would be our undoing, but they, in their infinite knowledge know what is best for the children of earth. Now, on looking back over our past life, we can see where their guiding hand has helped us over many a difficulty and whenever we listen to the whisperings of our angel guides our life was brighter and the pathway less rough to our feet; but when we wandered away into the darkness where their presence could not reach us, we soon began to stumble and fall, and just when we felt ready to give up the struggle, lo! they again came to our rescue, never tiring, but always ready to give aid and sustenance to the despairing soul. And now we realize fully all that they have done for us, and our desire is to be to others what they have been to us—and that is why I have been allowed to come and communicate to you in this way, hoping by this method to reach some struggling soul and give them strength to overcome and be conquerors in the fray.

I thank you for this privilege you have given me, and will bring my communication to a close. With good wishes for your advancement in the cause, I remain, Yours Truly, HENRY W. LONGFELLOW.

Mesmeric Trance Resembles Death.

While reading the SUNFLOWER No. 96, my attention was attracted by an article by Frank E. Campbell, on the danger of premature embalming. From reading the many authenticated cases from which supposed dead people have returned to life while under the surgeon's knife; and where many have recovered in their coffins, just before burial; I think that this subject should be investigated.

"The only infallible proof of death, is an advanced stage of decomposition."

From the study of hypnotism and kindred subjects, we can see that the human body can live in a deep trance state, while there are no evidences of life.

The Fakirs of the East allow themselves to be buried for weeks in air-tight tombs, and when the prescribed time has passed, they are taken out and restored to life, by their brother Fakirs.

The deep mesmeric trance or coma, that state in which the body lies apparently dead, while the spirit is removed for a brief time; is well known to students of the occult sciences.

Medical science is necessarily materialistic at the present time. Men who spend their life studying the material body, cannot easily grasp the fact that man, the true man, is spirit, not matter.

When medical men awaken fully to the realization that there are other forces of life, besides the forces explained by material conceptions, then we will probably be in no danger of being buried alive.

The deep cataleptic trance or profound condition of sleeping lethargy, is a subject with which medical men should be fully acquainted; as it sometimes involves a question of life or death. Death can be simulated by suggestion, either hypnotic or mesmeric. The pulse can be made to rise or fall by command, and the functions of the deeply magnetized subject can be easily controlled by the mesmerist.

It is possible, nay, probable, that many people could enter the trance state by auto-suggestion.

Fear, sorrow, worry, or over-taxing the mind by study, are all liable to seriously affect the mechanism of the body, and result in death or stupor.

Physicians should study the subject of suspended animation and premature burial, in a rational manner; as a merry laugh cannot overcome the phenomena of trance, and cannot give us security against premature burial.

No person should be buried after a hasty medical examination, unless the patient died from some violent, contagious disease. Every means should be used to restore life, as Mr. Campbell advocates. Not only should material remedies be applied, but the efficacy of hypnotism or mesmerism should be tested.

LEWIS R. HILLIER.

Whales In the Thames.

In former times the appearance of a whale in the river Thames was considered ominous. One was caught off Greenwich three months prior to the death of Oliver Cromwell, and the common opinion was expressed by Heath in his "Flagellum." "It pleased God," he remarks, "to usher in his end with a great whale three months before, June 2, that came up as far as Greenwich and there was killed." Evelyn, in his "Diary," under the date of June 8, 1658, mentions that a whale was killed off Greenwich and that it drew an "infinite concourse to see it by water, horse, coach and on foot from London and all parts." According to Robert Hubert, in his "Catalogue of Natural Rarities," the tongue of this whale was exhibited daily for some time at the "Miter, near the west end of St. Paul's church."

In February, 1857, another whale was caught in the Thames, and in the Times of that month appeared an advertisement for a piece of ground, some 40 feet by 60 feet, "on which to exhibit a whale." The piece of ground advertised for was found in the Mile End road, and the whale was exhibited until March 14. In the same month—namely, on March 21—expired the house of commons, which had been elected in 1852.

Having Fun With a Tragedian.

On one of the times when Barry Sullivan, the great Irish tragedian, was playing Hamlet a certain clever low comedian named Hoskins was the gravedigger. After answering Sullivan's question, "How long will a man lie in the earth ere he rot?" Hoskins proceeded with the business of illustrating his reply.

Taking up Yorick's skull he spoke the words of the text: "Now, here's a skull that hath lain in the earth three and twenty years. Whose do you think it was?"

"Nay, I know not," replied Sullivan as Hamlet.

"This skull, sir," said Hoskins, "was Diavolo Antonio's, whom Booth fought in this city!"

The house roared with laughter, while Sullivan stamped and fumed, exclaiming: "Yorick's, sir! Yorick's!"

"No," said Hoskins coolly, when the tumult had subsided, and taking up another skull. "This is Yorick's skull, the king's jester; but t'other's Antonio's, just as I told you."—Kansas City Independent.

Bottom of a Sea Falling Out.

Scientists tell us that, counting from the sea level, the lowest body of water on the globe is the Caspian sea. For centuries its surface has been gradually settling down until now it is eighty-five feet lower than that of its near neighbor, the Black sea, which also lies far below the level of the oceans. The

common conclusion all along has been that the Caspian was simply losing its waters by evaporation, but recent investigation shows that this is not the case. Soundings made and compared with records of soundings made over 100 years ago reveal the astounding fact that there is even a greater depth of water now than then. This leaves but one hypothesis that would seem at all tenable—that the bottom of the sea is actually sinking. There is much speculation in scientific circles as to what will be the final outcome.

Rice Paper Not Made From Rice.

Rice paper is not made from rice nor from rice stalks, nor has it any connection whatever with rice. It is of Chinese manufacture and is made from the pith of a certain tree resembling the elder. The pith is extracted from the tree in large cylindrical masses, and with sharp knives the Chinese pare off the cylinder till instead of a cylindrical form they have a large flat sheet. This is pressed and other sheets added until the required thickness is secured. The paper is then rudely sized and is ready to use. It was called rice paper under the supposition that when it was first introduced into Europe it was made from rice stalks, and the name has never been changed.

Cheese.

Cheeses come under three general heads, whole milk, skim or sour milk and whole milk and cream. The ripening of cheese, upon which depends its flavor, is due to the action of bacteria, which are ever present in milk; also in the rennet which is used in the manufacture. Cheese which has been improperly handled is apt to accumulate deleterious bacteria. Cheese has great nutritive value. It yields nearly three times the amount of caloric yielded by moderately lean beef.

Indignant.

Clara—Well, aunt, have your photographs come from Mr. Snappschotte's? Miss Maydeval (angrily)—Yes, and they went back, too, with a note expressing my opinion of his impudence. "Gracious! What was it?" "Why, on the back of every picture were these words, 'The original of this is carefully preserved.'"

Steadfast.

Tupman—My watch is one of the cheapest makes, but it hasn't varied a second in the last three months. Snodgrass—It seems almost incredible, doesn't it? Tupman—Oh, I don't know about that. It stopped the first day I bought it and hasn't gone since.

Evidences of Affluence.

"Why do you think he is a millionaire?" "Because he spends so little money and his son spends so much."—Chicago Post.

Apily Expressed.

Small Boy—I got two lickings today, one from pa and one from ma. Big Boy—Yes; they are a spanking team.—Princeton Tiger.

In the fellowship which is established in prayer between man and God, we are brought into personal union with Him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limit of what man can do in virtue of the communion of his spirit with the Infinite spirit?

To live content with small means, to seek elegance rather than luxury, refinement rather than fashion, to bear all cheerfully, do all bravely, to listen to stars and birds, to babes and sages, with open heart, to study hard, think quickly, act frankly, speak gently; in a word, to let the spiritual, unbidden and unseen grow up through the common—this is to be my symphony!

All men no matter what may be their belief, religion or philosophy, at the transition called death, pass on to a larger and fuller life than they lived here—all is orderly progress, eternal progress, and each great event in our lives, such as "birth" and "death" marks an upward step in the eternal march of the eternal soul.—Frank Harrison.

"As threshing separates the corn from the chaff, so does affection purify virtue."

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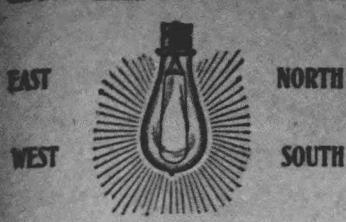
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This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, and reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly, with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will select them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it, but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used, the copies of your articles will be destroyed. Retain copies of your articles as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Rev. Marguerite St. Omer Briggs has "so far recovered from a serious illness as to be able to occupy the rostrum of the Church of Spiritual Unity on February 1.

Dr. Geo. W. Carey, publisher of the *Journal of Bio-Chemistry*, writes, "Kindly send THE SUNFLOWER to me at Columbus, O., where I go to fill an appointment with the First Spiritualist Church for February. I will be pleased to serve societies in New York, Pennsylvania and Massachusetts."

J. W. Briggs, sec'y, writes: "The Sunflower Club of Detroit, an auxiliary of the Church of Spiritual Unity, held their second musicale and social at the residence of the pastor, Rev. Marguerite St. Omer Briggs. Dr. and Mrs. Marvin of Lansing, Mich. assisted. An excellent musical program was rendered, followed by spirit messages by Mrs. Marvin and Mrs. Hutchins. Coffee and cake was served during the evening. January 18th Dr. Marvin lectured for the Church of Spiritual Unity, followed by tests by Mrs. Marvin. Next Sunday evening Dr. and Mrs. Marvin will again officiate in the absence of our pastor. Subject, "Christian Science and New Methods of Healing."

Secretary writes from Louisville, Ky., "The Church of Spirit Community reopened Sunday night at Barber's hall with the pastor, Mrs. Annie Thronsen, on the rostrum. Her lecture on "What is and Where is Heaven" was well received and handled. Following this she gave some very good tests which made a great impression with a good many strangers. We had a good audience and were more than pleased with the results. The officers of the Church are, pastor, Mrs. Annie Thronsen; president and treasurer, German Bryant; vice-president, George W. Funk; secretary, Wm. D. Gror.

D. Feast writes from Baltimore, Md.: "Thanks for extra copies of SUNFLOWER sent me. I noticed my communication from Baltimore and also noticed the 'Dr.' Now, Mr. Editor, I am plain D. Feast. The Lord knows we have plenty of 'doctors' in the ranks without charging that title to me. Now don't do so any more, please. It may have been a mistake of the printer and I will excuse him this time. First thing I know someone will yell, 'hello, doctor,' and how will that sound? Enuf sed. Miss Anita Truman is serving the First Spiritual Church and having fair audiences. I had the pleasure of listening to one of them. Subject, 'The Christian Heaven.' The subject was fairly handled. It was not up to my expectations as I had heard a great deal about the young lecturers. She is still young and will no doubt improve with age. The First Church contemplates building as soon as they find a suitable location. You are aware that they have come into possession of considerable money by the will of Mr. Fickey, one of their arisen members. Mrs. Parkhurst, one of our local mediums, has a fine piece of property located at 663 W. Saratoga st., at which she holds her seances. I believe they hold regular services. The organization is known as The Church of the Living Truth and from what I understand is well attended. Shall pay them a visit shortly and report for your paper." [We will try and not make the mistake again. We do not know how it happened. We will have to lay it to the hurry that was made by the change in our arrangements and the installation of new machinery that has banished night and swept Sunday from off the calendar. It is indeed refreshing to find a person in this day of title craze who objects to being titled. Nearly everyone seems to want such a string of titles that it will hang over them and makes their names look like a walking alphabet. It was an oversight this time and we will try not to let it happen again.—Ed.]

Mrs. Addie Cooper writes: "I arrived at Corning, N. Y., Feb. 3. I find a great many inquirers along the

line of Spiritualistic thought and think it would be a good place to organize a society. I have found only one earnest Spiritualist family here, but there are many inquirers. This is true, there are many skeptics in the deep rut of old orthodox thoughts and probably many will never come out of it until they are bereft of this fleshly coat. We pity, but can not help them. We are having a remarkable power in our meetings, the hall was full and every one seemed to evince an interest in the work. Mrs. Garner gave some remarkable tests, all of which were recognized."

Mrs. S. Large writes from Buffalo: "I was out to the hospital today and Mr. Howe requested me to write you and say that he has had his eyes operated on and it was very successful. He can see quite good now when they take the bandage off to dress them. By good care he will get his eyesight restored again. He will be in the hospital a couple of weeks yet. Then he can go home." [We join with all in rejoicing at the above good news from Brother Lyman C. Howe. It will indeed be a God-send to him if he can regain his sight after so many months of suffering and discomfort on account of his failing sight. Our best wishes for his complete recovery go out with this. Ed.]

W. D. Noyes writes, "Our spiritual meetings are called The Unity Church of Spiritualists of Bridgeport, Conn. The 2.30 p. m. Sunday service is gaining rapidly in attendance and some of the best people in Bridgeport are attending. The evening service fills the hall. The Thursday evening service is small but I think it will live and gain in strength. My address for the rest of the season will be 624 Broad st., Bridgeport, Conn."

Max Gentzke, the editor of the German Spiritualist paper, *Lichtstrahlen*, will be in Chicago from Feb. 18, to March 2, lecturing.

E. W. Sprague, missionary for the N. S. A., writes: "The missionary work for the N. S. A. continues to be successful. During the month of January we visited Alliance, Marion, and Sandusky, O., Sturgis, Vicksburg, Battle Creek and Jackson, Mich. At Marion and Sandusky we organized societies and chartered them with the Ohio State Association. Large audiences greeted us at most of the places, notwithstanding the fact that the weather was stormy and cold. The interest in organization is growing stronger daily. New members are added to most of the societies that we visit and now and then find a town where the Spiritualists where not organized and we proceed at once to bring them together. They elect officers, adopt a constitution and by-laws, take out a charter, and begin to do business in the proper way. Our work goes on lovely. We have but one complaint to make and that is on account of the smallness of the contributions to the support of the work. If every Spiritualist who is able would contribute one dollar only per year to the missionary work, two competent missionaries could be kept in each State of our Union continuously and a grand work could be accomplished. Parties from everywhere wishing our services can address us for a short time at Sturgis, Mich. Home address, 618 Newland ave., Jamestown, N. Y."

WAR.

Oh! say can you see,
Are those wild beasts engaged
In killing their brothers,
Who after them rage?
"Oh, no, those are men,
All made by one God,
Born of one Mother Nature,
From out of one sod."

Then what are they doing,
Midst that reek and din?
They are conquering the heathen,
To convert them from sin,
While the angels above,
Turn their shuddering eyes
From the scene of destruction
That under them lies.

The horses are screaming
The bullets fly fast,
And every moment
Some man breathes his last;
Some riddled with bullets,
Lie dying in pain,
When a Cavalry Regiment
Rides o'er them again.

The engagement is ended;
Now send the news home,
To the widows and orphans
That their mainstay is gone;
They must now wrench enough
For their limited needs
From the tightly clasped hands
Of pitiless greed.

My God! but to think
That again and again
Such authorized murders
Are done in Thy name.
P. A. Naylor.

The life-force of thought is beyond all calculation.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Harmony Circle Spiritual Society held a progressive pedro party at the home of the president, Tuesday evening, January 20th, and it proved to be one of the most enjoyable affairs given by this popular society. Mrs. Mary Muntz and six young ladies furnished the music of the evening, and a number of strangers present asked: "when do you have your next entertainment." The Sunday evening meetings of this society are meeting with great success; the lectures and tests of their medium, Chas. S. Hulbert, are proving of the very highest order, for demonstrating the continuity of life and spirit return.

Patrons in Buffalo please take notice that N. H. Eddy, 142 Prospect Avenue takes subscriptions for the SUNFLOWER and all spiritual papers and occult books and literature.

Prof. Lockwood will lecture in Philadelphia during March and Pittsburgh in April. Those interested in gaining a knowledge of Nature's forces its basic principles, also regarding continuity of life, will do well to hear what the Professor has to say.

Prof. Lockwood made a visit to Little Valley the week of January 18th. He gave several lectures to large and interested audiences; very commendable statements were made in behalf of his lectures and instructions.

Dr. F. O. Matthews holds interesting meetings every Sunday evening, at their church, (Christian Spiritualist Society), Allen St., near Park Ave., good audiences are in attendance.

Monday evening, January 26th the guides of Victor Wyld gave some remarkable demonstrations of spirit power through his mediumship, several in the audience just before the close of the services, rose and spoke in very commendable words in regard to what had been given by the guides.

A very enjoyable time was the result of the Y. P. S. I. masquerade social and dance, Tuesday evening, January 27th, in the parlors at the Spiritual Temple, corner of Jersey Street and Prospect Avenue.

A good audience was in attendance at the Wednesday evening service and Mr. Wyld gave clairvoyant descriptions and psychometric readings, same were acknowledged very correct.

Mrs. E. A. Chase, psychic and medium, 241 East Eagle Street, has been very sick, dangerously ill, confined to her bed for some time, but at this writing, February 6th is able to be up and attend to a few of the many patrons who call upon her.

Mrs. Dr. Mosher, a very gifted medium and psychic, is expected to serve the First Spiritualist society at the Temple, during March.

Mrs. M. E. Lane, medium, is holding circles Friday evenings, in her parlors, 215 Virginia Street, and is meeting with very good success and results, giving tests and descriptive readings of spirit friends. Mrs. Lane is a sincere worker in behalf of truth and the welfare of humanity; she also holds classes in physical culture. H. W. Richardson, of East Aurora, President of the New York State Association, made a visit to Harmony Circle Society at their place of meeting, on Mohawk St., corner of Main Sunday February 1st.

The members of the Y. P. S. I. will hold a "night cap" social and dance Tuesday evening, February 24th, in the dining room of the Temple, cor. Prospect ave., and Jersey st. Patrons of THE SUNFLOWER in Buffalo take notice and tell your friends.

Sunday evening, February 8th, the guides of Victor Wyld demonstrated their ability in answering questions and subjects from members of the audience. Subjects treated were in regard to life and labor in the spirit world, harmony, soul growth, and the subject of marriage as understood by the spirit intelligences was asked to be explained. Each of the subjects were very ably discoursed on by the guides and inspirers of the medium, and the inspiration and intelligence that was manifested in the explanation of each of the above subjects was quite marvelous and the entire lecture was exceedingly interesting and instructive.

In the Feb. 7th issue of THE SUNFLOWER there was an oversight on the part of the writer of Buffalo Notes in the mention of the time that was set apart for the service of concentration in behalf of our esteemed brother Harrison D. Barrett and his estimable wife and I would now state that the first part of the service on the eve of Paine's birthday was observed by the congregation in sending a thought wave of spirit force and helpfulness to the brother and sister. I also desire to mention that at the close of the service a similar issue of force and concentration was observed in behalf of brother Lyman C. Howe.

THE SUNFLOWER, \$1.00 a year.

DEATH IN SLEEP.

Many people die in their nightly sleep. Some retire perfectly healthily; but when the morning comes, it is seen that the spirit has passed on. The physician's verdict is often "heart disease."

Looking at this question from the standpoint of hypnotism, I think that some of the deaths of this description are caused by terror experienced in dreams.

There are several cases of a strange nature which I have read about, from which I will cite the following: A man dreamed several nights in succession that he was falling from a high building; that just before striking the ground, he always awoke.

He remembered one day that the dream was unbearable. The next morning he was found dead in bed. I explain this occurrence, by saying that the man struck the ground, in the fall in his dream; and through the complete operation of his mind, and by its power over the body, the shock killed him.

In another case, the dream did not result in death; but in a fit of sickness. This case was a girl who dreamed several nights in succession, that a man was chasing her. She got weaker each night; and soon she could hardly walk.

Undoubtedly such cases could be easily and quickly relieved by judicious hypnotic suggestion. Thus, when a person experiences a bad dream, several nights in succession, if he or she would apply to some reliable practitioner of suggestive therapeutics, relief would follow a few suggestions such as: "You will sleep peacefully, you will have no more bad dreams," etc.

Many wise physicians are turning their attention to hypnotic suggestion, and the results received prove the value of the experiments made."

LEWIS R. HILLIER.

The Work at Elmira, N. Y.

The First Spiritual Church is still meeting with success in its endeavor to spread the light of Spiritualism; the meetings are well attended the lectures and tests still giving knowledge, satisfaction and comfort.

Weekly socials and suppers are being held at the church, and semi-monthly socials still held at the residents of members and friends, are proving of great and growing interest and benefit socially and financially.

Sister VonKanzler is assisted in the test feature at all social meetings by other mediums who are present.

At a recent social Sister VonKanzler turned to a lady and said to her: "You have two sons, one of them, the older one, contemplates making a change to another city for employment where he will work with a sharp-edged tool. I say to you, do not let him go, for if he does he will meet with a serious accident, which may cost him his life, I do not say he will be killed, understand, but seriously injured and it will be as much as ever if he recovers."

The mother told the son, but as is usually the case, he only laughed and made fun of it. He went in a few days word was received he was seriously injured he was brought to one of our hospitals where he has laid very low with little hopes of recovery. After he was hurt the boy said to his companion, "Mrs. VonKanzler said I would be hurt if I came here to work and I laughed at it, but it has proven true."

Other instances of fulfilled prophecy have also occurred, as well as the truths of spirit return demonstrated.

As we come into the knowledge of the deeper truths of life, our souls expand to the light and we rise above the petty annoyances of uncertainty into the strength of the limitless, which is the stronghold of Charity, Wisdom and Justice.

"Faith, Hope and Charity; but the greatest of these is Charity."

Charity, love for our fellowman under all circumstances and conditions, bringeth forth peace and harmony to all, stireth not the vibrations which reap inharmony, discontent or malice but draweth all together in at-one-ment with the Father Infinite.

Oh, for more charity, love, which uplifteth in this beautiful sphere where we dwell today.

LOUISE E. ZIMMERMAN, Secy.

Never the Spirit was born; the Spirit shall cease to be never.

Never was time it was not; end and beginning are dreams, Birthless and deathless and changeless remaineth the Spirit forever.

Death hath not touched it at all, dead though the house of it seems.

When we are in sore trouble that is the time to take on new courage and confide your thoughts with God. It is wonderful how this will help the troubled mind.

The inward man is renewed day by day.—II Cor., iv. 16.

Self-culture means soul-culture of the real man—the inner man.

IN THE BEGINNING.

S. J. RICHARDSON.

Oh, land of love
And oceans too,
And the beautiful sky
With its radiant hue,
And the dear old sun,
That shines so bright,
That gives to man
His daily light;

And even the stars
That twinkle there
Dancing around
The moon so fair;
All in their place
All keeping time;
Oh, Father, Father,
What a world is thine.

Can you with all
Your power so fine,
Impress upon
The human mind
An inspiration
That would be true,
As how this world
First came to you?

Was man the first
You created here
To live alone
On this earthly sphere?
Till some dear woman
Could stand by his side
And say to the man,
"I am your bride."

We do not know
From whence we came,
I must confess
It is a shame,
To think that man
Is so ignorant here
As not to know
Who first appeared.

Will the day ever come
When man can see
Who was the first
To appear to Thee?
And have his senses
So he will know
Whether it was Adam
Of long ago?

It don't look reasonable
To a man in this day
To think that Adam
Was made out of clay;
For science has proven
Through laws that were true,
That evolution has evolved
All of creation too.

AN ARCTIC MEAL.

Getting Supper For Men and Dogs on the Polar Ice Sheet.

Dogs were unhitched and fastened, as usual, and then each of the Eskimos climbed over the ice foot with his snow knife and disappeared behind the parapet, where the other two were already cutting snow blocks. I fastened my dogs, got out their ration of pemmican, cut it up and fed them, standing by with whip in hand to see that there was no bullying, and that each dog got his share. Then I unpacked the cooker, oil can and kitchen box, passing them up the ice foot as high as I could reach. I did not wait for the completion of the igloo to commence my preparations for supper, but with a few strokes of the spade excavated a niche in the snowbank, put the cooker in out of the wind, filled the lamp with oil and the boiler with ice, placed a few snow blocks around it for still better shelter and lighted up. By the time the igloo was completed I had enough water melted for our tea, and supper was entirely ready by the time my men had fed the dogs, and they lost no time in freeing their clothing of snow and joining me in the igloo. Still less time was consumed in putting away the tea and biscuit and pemmican, and less again in falling off to dreamless slumber.—Commander Robert E. Peary in Outing.

Speed of the Pulse.

The rate of pulsation depends entirely on the movements of the heart, each beat representing a contraction of the left ventricle. The normal pulse of the adult male varies from sixty to eighty beats in the minute. The range of the individual variation is, however, very great. The range in females is even greater, some having a pulse rate of over eighty, others less than sixty, the majority showing a higher rate than males.

In children the rate is more frequent: At birth, 128 to 144; first year, 120 to 130; at sixteen years, ninety. In old age the pulse is usually above seventy-two, but often also between fifty and sixty. The pulse rate is higher in short than tall persons and also varies somewhat with the time of day, independent of meals and movement, diminishing in the forenoon, rising in the afternoon, sinking during the night and rising in the morning. Habitual pulse rates below fifty-six and as low as forty-six have been observed in healthy adults, but they are rare exceptions. We know of no case on record of a healthy pulse so low as thirty.

His thoughts were song and his life was singing.
Men's hearts like harps he held and smote;
But in his heart went ever ringing,
Ringing the song he never wrote.
—Helen Hunt.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—Emerson.

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DEATH, THE MEANING AND RESULT

—BY—

John K. Wilson

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MODERN SPIRITUALISM.

Continued From First Page.

adjustment of our economic and industrial system.

We would place human rights and personal liberty upon so high a pedestal in the hearts of the people, that no medical monopoly would ever again attempt to circumscribe or limit the right of the people to be healed by any of the various phases of spiritual or divine power under whatever name or in whatever form it may be given.

We want to see created and maintained in connection with our Spiritualism, a thought-atmosphere so permeated with love and kindness, so tempered with liberty and justice, and so thoroughly impregnated with unselfish devotion to the wellbeing of the humblest, as well as the highest of the children of earth, that our movement will deserve and receive the cooperation of those noble spirits who are reaching out from spirit realms, to educate, elevate and uplift us, and whose inspiration and loving counsel we so much need, to enable us to solve the great problems which modern civilization is forcing upon us in a way that will secure to each and every man, woman and child, equal rights and exact justice.

These are a few of the things that we believe the united well-directed efforts of organized Spiritualism may accomplish. Other things might be named, but we refrain. We have a great light, and do we not owe it to ourselves and our posterity that we give it to the world?

Dear Brother and Sister in Spiritualism, we plead for your support and loving cooperation in perfecting and rounding out our organization, and in sowing the seeds of truth, brotherly love and justice.

We have the framework of a State organization which, when properly supported, constitutes the machinery for accomplishing these great and noble purposes. If you are a member of one of the local auxiliaries you are a part of the State organization. If you do not thus belong, you can become a direct member by sending your name and address to Herbert L. Whitney, the secretary, 65 Howard Ave., Brooklyn, N. Y., and enclosing \$1 membership fee.

We need funds with which to carry on the work as outlined, and we feel that there are many well-to-do Spiritualists who will respond with liberal contributions, sufficient for the needs, and in keeping with the greatness of the Cause. We invite such contributions. But most of all, we desire your kind thoughts, your sympathy, and loving cooperation in the work of lifting our Cause above, and out of, into the higher altitude of spiritual development, where loving angels are ever ready to respond with lofty inspiration.

H. W. Richardson,
Carrie E. S. Twigg,
Lillie U. Reynolds,
Executive Committee,
N. Y. State Board.

Ten Theories, Not Commandments.

Prior to the establishment of a truth is quite often a theory advanced concerning it. Absolute truth follows investigation, experience, and experiment. Spiritualism does not claim absolute truth in all its presentiments. It also theorizes under circumstances, with its many facts as a basis it can afford to do so—must do so at times in order to lead on to a truth or a higher truth than that already known. There is no end to any truth. Every revelation is subject to a higher analysis and continued unfoldment. As immortality is an eternal proposition, every idea can be improved upon and reveal something additional.

Thus spiritual revelation is subject to emendation, addition, something superior.

We know what love is. But if "God is love," we only know so much of it as we know of God. And if the latter is a subject for eternal discussion, love must be also. Any theory, therefore, concerning it, may be advanced, as a continuation of the subject. But we are not confining ourselves to this one subject.

It is to be merely an introductory idea or proposition. We are theorizing, and wish to begin with this, to be followed by others—suggesting:

1. That love is nature's creative force, sensed through animal and human life for various effects, until perfected as a strictly spiritual emotion, when it leads to joys or delights of which the material is nothing—temporary, while the spiritual is eternal—and perfected by combatting the material through chastity—sympathy exalted above desire.

2. That curbing or controlling other sensual appetites leads to inspiration—man thereby making himself positive to the material and coming in support with the spiritual to the same extent that he rises above the material. And that the combination constitutes the real will-power.

or spiritual control that all mankind is seeking—the control of mind over matter.

3. That a surplus of spiritual over material will, vibration or influence constitutes the freed spirit—freed from a forced connection with matter; and that man's aim in life is to develop this state of being.

The physical organs are expressions of spirit, and that they constitute the cause of the human senses; and that the use or misuse of the senses make or unmake the spirit—create health or ill-health to the body—and that ill-health destroys a moral obliquity—created or inherited. (By some regarded as an effect of a former life on earth).

5. That these inherited evils puts the "seal" on a man for trials, vicissitudes or suffering until neutralized—that such is "fate" or "destiny," which he cannot escape; but which may be modified by self-study or a knowledge of the cause of his trials.

6. That through self-knowledge man might be able to pre-determine sex—knowing whether he has a surplus of sensual over-emotional impetus in his being, or vice versa; or intellectual force over that of sympathy—the former creating the male, the latter the female element, but must be measured as a whole between man and wife.

7. That the materialization of spirits will yet be perfected—to judge by present standards—that portions of such materializations will remain for analysis, and its composition puzzle scientists or chemists in consequence of its not being flesh and bone, but substances unknown to this planet.

8. That the sun is to the plants what the brain is to man, and a medium of cooperation between spirit and matter—causation and the plants—God and man—and that the deviation of the poles from the plane of the ecliptic is a spiritual rather than a material effect—a need inherited by the discord of the inhabitants of each planet with nature.

9. That the earth is not a hollow ball or to be compared with an egg-shell, but solid at the center, and that the aggregate of minerals collected there is the cause of its so-called law of gravity—this nucleus forming the battery for such effect.

10. That the secret of aerial traveling will not be discovered in the effect, but in the cause, and that the inventor of a flying machine must be a mechanic and sensitive combined.

ARTHUR F. MILTON.
TO MY MOTHER.

Gentle mother, are you near me,
Love as you were wont to do;
Now in spirit come to cheer me;
Oh, I fancy it is true.

In the holy hush of even,
When from daily cares set free,
Wing my thoughts to you and heav'n,
Is it then you come to me?

You who lay in mortal anguish
Oh, so many, many years;
Helpless on your couch to languish,
Smiled through suffering and tears.

Now before my mental vision
Oft your smiling face I see;
And I feel, in spheres elysian,
Oh, how happy you must be.

Earthly life so sorely blighted,
Now, where sorrow comes no more;
Are with kindred souls united,
On that bright and happy shore.

Mother, all my thoughts inspire
With the beautiful and true;
Lead my soul to prospects higher,
That I may be one with you.

'Tween these blessed visitations,
I will watch and pray the while;
Patient be through tribulations,
Strengthened by my mother's smile.

—Jennie O. Payne.
Cassadaga, N. Y.

TAKE ME TO DREAMLAND.

Come and take me to dreamland,
Where the skies are bright;
For there it is always summer,
And there, there is no more night.

Come and take me to dreamland,
Where the flowers are so sweet;
For there, there is no sorrow,
But rest for care-worn feet.

Come and take me to dreamland,
Where everything is pure;
For there, they have no troubles,
No heartaches to endure.

Come and take me to dreamland,
Where all is peace and rest;
For every one is happy,
And every one is blest.

Come and take me to dreamland,
Where the skies are always bright;
And there, there is no more night,
Composed and written by Flossie Griswold.

Lily Dale, N. Y. Feb. 5th, 1903.



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Carrie E. S. Twigg at Lake Helen Camp.

The arrivals since I wrote you have been: Mrs. Matilda Steck, of Buffalo; Mrs. Anna Lish, of Columbus, Kan.; Mrs. D. W. Murphy, of Crown Point, Ind.; Mr. W. W. Wheeler, of Ashfield, Wis.; Mrs. L. D. Hunt, of Denver, Col.; Mrs. Si Anna Brooks, of Hope, R. I.; Mrs. F. Peck, of St. Louis; Miss Grace E. Hawks, of St. Louis; Miss Ione Sperry, Mrs. Laura Fixen, Miss Amelia Steman, of Chicago; Mrs. Loi F. Prior, Washington, D. C.; Reuben Alexander, Denmark, Md.; Daniel B. Allen and Miss Anna and Jennie Allen, New Bedford Mass; Mary E. Clark, of Syracuse, N. Y.; Mrs. Fisher and Mrs. Bachtel, of Revenna, O. Mr. and Mrs. Dickeson, of Ohio. There may be several others around in the cottages but I have not had time to look them up.

One of the pleasant events of last week was an old-fashioned "candy pull" given as a benefit to the Ladies' Aid, through the courtesy of one of our efficient workers, Homer Altemus, of Washington, D. C. 85 people were present.

Mrs. E. H. Thompson, of Lily Dale, has, through her efforts (no doubt donating largely herself), placed in the pavilion, new lamps with fine reflectors, which were used for the first time, December 27th, when the ladies of the dining room made all campers their guests—progressive euchre and pedro were the amusement of the evening. Refreshments were served and every one made happy. The ladies are having full tables and they most richly deserve it.

Sunday, February 1st, our opening day, was an ideal one. The auditorium never looked as beautiful before; carpets were placed in the aisles, around the outside of the seats and upon the stair leading to the platform. The floor is now a solid clay one much better than the sawdust and pine leaves that we have had previous ly and we thought them good. The platform, a large, roomy one was decorated by Mrs. J. D. Palmer and who showed most excellent taste with the American flags for a back ground, is a large picture, the work of the Bangs S. Sters, or rather of their guides, donated for the use of the Camp during the meeting. It is a very beautiful picture of Isabelle, Queen of Spain, and upon her breast is a large pin which has upon it the picture of "Ferdinand," other pictures form a necklace Mrs. Laura G. Fixen, of Chicago, caused the picture to be placed there. She and Miss Stegmen her secretary, are occupying the beautiful cottage purchased last year when she visited us for the first time and by the kindly interest shown, made us all glad to welcome her as a camper and a worker. Mrs. Fixen has been a long time engaged in the humanitarian work of securing funds to build houses for working women and is widely known through the states and Canada.

Pres. Bond opened the morning services with well-timed remarks, then called upon Mrs. Prior for an invocation, after which Miss Grace E. Hanten favored the audience with a most beautiful solo; "Angel Mother Wait for Me." Prof. Peck, Mrs. Fixen, Mrs. Twigg, Vice-President Hilliges, Mrs. Prior and Homer Altemus made the remarks. The service closed with congregational singing and a benediction.

A large number of people from DeLand, Orange City and the country added to the campers made the audience look something like a Lily Dale audience, in the afternoon, Miss Hawten sang "Life Beautiful Life," and Prof. Peck after uniting with the audience in a silent invocation for the healing of one of the friends in Camp, spoke in a most interesting manner upon the subject,

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"The Future Life in the light of Evolution." The lecture was well received as it was clear and concise and the conclusion that our materialistic friends were unwisely in a conclusion that could make evolution cease at death. At the conclusion of her lecture Mrs. Prior gave some very clear-cut tests.

The evening service was held by Mrs. Bartholomew at her new cottage and also by Mrs. M. E. Clark, of Syracuse, at the Spencer dining hall. Song service at the hotel.

This is the only Camp in the world in session now. Friends of the North send us your most kindly thoughts.

CARRIE E. S. TWIGG.

DO GOOD.

Come, do all you can
For your fellow man;
If you would happy be
You will do Christ's will,
And follow Him still,
When you serve humanity.

Don't think you must
Bow down in the dust,
To worship God on a throne;
But work with a will
Your mission to fill,
Till you hear the call, "come home."

It is wrong and unjust,
In a Savior to trust;
To think he for you can atone,
You will find your mistake
When perhaps too late;
You will stand to answer alone.

Then begin here at home,
You've no need to roam
To far distant lands to find;
When right at your door
Are the suffering poor.
The sick, the lame and the blind.

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Dr. Peebles has, no doubt, done more for suffering humanity than any other one man living. With the aid of a corps of distinguished scientists and specialists, he is curing more chronic sufferers than any other physician in America. MANY OF THEIR CURES ARE OF CASES THAT HAD BEEN PRONOUNCED INCURABLE BY SOME OF THE MOST CELEBRATED PHYSICIANS OF THE COUNTRY.

Mrs. Edgar Andrews, of Alma, Mich., who was cured after suffering for years with catarrh, asthma, heart disease, and kidney trouble, says: "I don't believe I would have been alive to-day if it had not been for you. My sufferings were terrible and no one could help me."

E. C. Griggs of Portland, Ore., says: "Many doctors tried to cure me of my kidney and private trouble, but all failed until I took yours. It was just what you claimed for it, and I gladly recommend it to all."

Mrs. C. Maure, Reserve, Kans., who had suffered for years with stomach trouble, dyspepsia, and female weakness, writes: "When I began your treatment I was in bed and not able to sit up, but I improved steadily from the first, and in three months I was doing all my own work for a family of six."

Ward Norman of Doe Run, Mo., says: "I suffered from fits for twenty-one years, and when I began with you had two every nine days. I took your treatment one month and was cured—have not had a single attack since."

Mrs. Bell Anderson, Palouse, Wash., who suffered for years from kidney and private troubles, says: "You did me more good in the few months I treated with you than all the doctors I treated with in the ten years I was doctoring."

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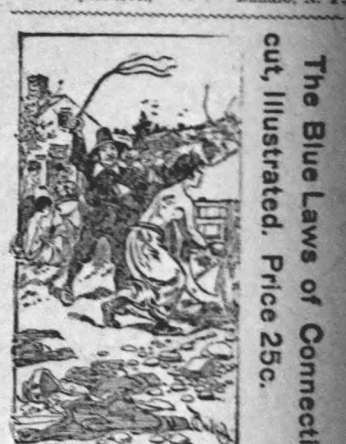
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